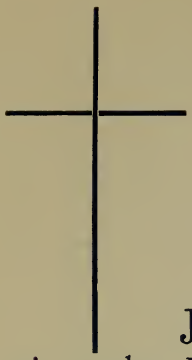

JESUS "cherished no illusions about the cosmic weather. He foresaw upon every man's life and work rains descending, floods coming and winds blowing. But He believed that it was possible to dig deep and base a foundation on rock. And Easter, however you explain the precise mode in which He resumed His intercourse with His followers, is the vindication of His faith. 'Then the foundations of the world were laid bare.' It is not soulless. The moral venture of Calvary was not futile. Such love is shown to have allies in the very fabric of things. Jesus could not be holden of death. He remains our most vital and potent Contemporary these centuries after His enemies believed Him dead and buried. A living God responded to the trust reposed in Him by this Son, and brought Him, and is still bringing Him, to victory. We hold up Christ crucified as the ethical ideal with confidence. This is the motive which works, which conquers, which more than conquers. To follow Christ, sharing the fellowship of His sufferings, is to know the power of His resurrection."

—From *The Meaning of the Cross* by HENRY SLOANE COFFIN (New York: Charles Scribner's Sons, 1931, 1959), pp. 162-63. Used by permission.

Chaplains will find it "glad, good news"
that this classic is again in print.

SPECIAL ISSUE

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Christian Vocation

•

THE CALLING OF GOD

•

THE MINISTRY OF THE LAITY

•

CHRISTIANITY AS A LAYMAN'S RELIGION

•

ARTICLES by William Barclay, James S. Clarke, Fran Eward, Lawrence P. Fitzgerald, Balmer H. Kelly, John Oliver Nelson, D. Elton Trueblood, and Cynthia C. Wedel

APRIL 1960

the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Vol. 17, No. 2 • April 1960

EDITORIAL STAFF

Exec. Editor, MARION J. CREEGER
Consultant, GLENN WITHERSPOON
Editor, JULIA A. LACY
Circulation Manager, ISABEL SENAR

EDITORIAL ADVISORY COUNCIL

GEORGE AUS
EDWIN PRINCE BOOTH
FRANCIS L. BOUQUET
JOHN BRIGHT
ROBERT McAFEE BROWN
HERBERT GEZORK
GEORGE M. GIBSON
PERRY EPLER GRESHAM
STANLEY R. HOPPER
ALLEN O. MILLER
ALBERT T. MOLLEGEN
KARL A. OLSSON
M. EUGENE OSTERHAVEN
ALBERT C. OUTLER
LISTON POPE
NATHAN A. SCOTT, JR.
T. C. SMITH

OFFICERS OF THE COMMISSION

Chairman, HENRY I. LOUTTIT
Vice-Chairmen, JAMES V. CLAYPOOL
HAROLD DEKKER
Treasurer, CAWLEY H. STINE
Secretary, CLAUDE H. PRITCHARD
Executive Secretary, M. J. CREEGER

ARTICLES

The New Sense of Vocation D. Elton Trueblood 3

The Calling of God William Barclay 9

The Ministry of the Laity Cynthia C. Wedel 14

Christianity as a Layman's Religion Lawrence P. Fitzgerald 18

The Yokefellows ....Fran Eward 25

Breaking the Silence Barrier James S. Clarke 29

The Daring Claim Is Christian Vocation John Oliver Nelson 33

Lay Academies in Europe and Lay Education in America Balmer H. Kelly 40

A Laity Packet 49

DEPARTMENTS

Editorial 1

Books 57

Contributors ....*Inside Back Cover*

MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 34 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: $2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

Copyright © 1960 by The General Commission on Chaplains and Armed Forces Personnel.

All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

"The Big Story"

JAMES Reston, of the New York *Times*, says that a top-flight reporter keeps asking: "What's not getting reported? What's the big story we're all missing?" Until recently, Christian vocation in the *broader* sense, which includes the ministry of the laity in the workaday world, was the big story not getting reported. Now that story is being told so forcefully that few of us can miss it. True, there were prophetic messages in the 1930's—e.g., John R. Mott's *Liberating the Lay Forces of Christianity* and Robert L. Calhoun's *God and the Common Life.* (And, if you like, you can trace the theme back to the Reformation, and St. Francis, and the early church.) But the voices preaching this gospel of "the call of God to every man" have multiplied since World War II, becoming a swelling chorus as we enter the 1960's. "We are in the first years of a great new ecumenical reformation," says Arthur Brandenburg. "Part of this reformation is and will be a recovery of the true meaning of vocation."

Chaplains have played their part in this recovery, with their increasing use of lay leaders and their expanding programs for service people and their families. Yet the larger part of this recovery lies outside our chapel programs; for the greater aim is not to acquire assistant chaplains but to assist lay people to hear and heed the call of God in everyday life.

The purpose of this issue is to assemble some of the best and latest resources for development of the theme in your own unique calling. You'll find the seeds of many sermons in William Barclay's "The Calling of God." You'll find John Oliver Nelson talking directly to you. The "Laity Packet" (p. 49) and the bibliographies and kinescopes (p. 8) offer help for personal and group study and program building.

Not only Protestants are beginning to appreciate the ministry of the laity. Roman Catholics, also, are emphasizing "the lay apostolate." (Look for a serious discussion of the fast-developing "Protestant-Roman Catholic Dialogue" in THE CHAPLAIN for October 1960.)

J. A. L.

To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Master's will!

CHARLES WESLEY

D. ELTON TRUEBLOOD

The New Sense of Vocation

THE MOST significant change that has come in the religious life of our generation is a change that has come in the sense of vocation of the ordinary Christian. This change has roots running far back into the past, but the crucial change has occurred in the decade that has now come to a close, the sixth decade of the twentieth century. It has not been marked so much by the use of new words, but rather by a new appreciation of what the old words mean. We have long known the phrase "the priesthood of every believer," but the exciting feature of our time is that this, for thousands, has ceased to be a mere catchword or slogan and has become a practical reality in everyday life. Each dedicated person becomes a priest to some other individual.

Fifteen years ago it was generally assumed, in characteristic religious circles, that the really important religious impact on civilization was naturally made by clergymen and others who were professionally devoted to the promotion of the religious life. It was professionals who preached; it was professionals who prayed at banquets; it was professionals who wrote the books and counseled individuals. Today, in addition to all this, there is, in all denominations and faiths, a remarkable sense of participation in religious work on the part of laymen and lay women. Many strong organizations such as the Christophers, the Layman's Movement for a Christian World, and the Yokefellows have become channels by which, regardless of particular affiliation, people who work as lawyers and businessmen and homemakers and teachers bind themselves in living fellowship for the strengthening of the total spiritual life of our generation. Years ago Dr. John R. Mott, himself a layman, predicted the "liberation of the lay forces," and now, in a creative decade, part of his prediction has come true.

What is the evidence of the emergence of the new lay leadership? The

first big evidence is seen in regard to daily work. Much of the layman's movement has been a conscious revolt against the concept that Sunday-morning religion is sufficient. The idea is that, however valuable it is for devout and humble people to gather together in places of worship on Sunday, this practice never provides the real test. The real test comes on Monday and the other workdays. God may be more interested in factories than he is in church buildings and synagogues. In any case, what occurs on Sunday is badly misunderstood if it is looked upon as an *end*. Instead it must be seen as a beginning, and a beginning which is justified only by what occurs as a result.

Because this new approach is basic to the new lay movement, most of the laymen's conferences are now organized around the conception of vocation. Separate meetings are held for Christian lawyers, Christian labor leaders, Christian professors, regardless of what subjects the professors teach. Recently, near Washington, a powerful week-end institute was held with the specific aim of helping devout government workers to understand better their lay ministry in daily government service. Other institutes have been arranged for journalists, for broadcasters, and for doctors. Basic to all this effort is the fundamental conviction that the only religion worth sacrificing for is that which makes a difference in common life. In one city there has been a study group of Christian doctors, meeting profitably for five years. One year these men studied "The Oath of Hippocrates and the Christian Faith." More recently they have studied the responsibility of the physician in human crises. The new approach has changed the entire religious outlook of most of the participants.

A second evidence of lay leadership is to be seen in the way in which many of the clearest voices calling for spiritual renaissance, and telling concretely how to aid it, are lay voices. The time is long past when it could be assumed that the author of a spiritual message would necessarily be a clergyman or a theologian. Witness the impact of Charles Malik, recently the President of the Assembly of the United Nations, who has aroused large sections of our population, including businessmen, to the necessity of having the life of the West represented by something more than financial and military might. The fact that Dr. Malik is not a clergyman at all has not hindered him from his fundamentally religious appeal, and it has not limited the hearty welcome which his message has received. Indeed, it is often apparent that

the religious message of a lay leader is *better* received than is that of a man who is professionally religious, largely because the former is presumed to have no institutional ax to grind. Dr. Malik was given a standing ovation because of the character of his public address at the Assembly of the World Council of Churches in 1954. Part of the reason for the great success of the late John Foster Dulles was that while, on the one hand, he struck a consistently spiritual note, on the other he was all his life a layman engaged with the practice of law and statecraft. But though he was not a clergyman, he undoubtedly envisioned his work for peace as a practical ministry. The idea that has taken hold of so many so deeply is this notion of a religion that makes an impact on secular decisions.

ONE indication of the radical change in religious conceptions that has taken place is indicated by Layman's Sunday. This observance, started fifteen years ago, has now come to the point where, on the third Sunday of each October, more than a hundred thousand lay men and women participate actively in the conduct of public worship and in the preaching of the Word. Often the sermons of these lay persons are listened to with unusual interest by their fellow laymen, partly because the approach is fresh. It is discovered that the sermons given by laymen are sometimes excellent—so excellent, indeed, that the pastors of the churches often, as a result, ask speakers to give the message on other Sundays in addition to the one a year. It is a beneficent surprise to many lay people to find how much they have to say, and they are extremely grateful for the opportunity of saying it. They begin to see that in a world in which God leads *all* his children it is not reasonable that a few should be inspired always while the majority is inspired never.

In some churches there are now organized groups of lay ministers working under the guidance of local pastors, who help them to do their religious work as they go to institutions and fill empty pulpits. Once we had the idea that the lay people were useful only as pastors' helpers. Now, as the Dean of Washington Cathedral has reminded us, we are reversing the pattern completely. The pastor is beginning, he says, to be seen as the one who helps the members to perform *their* services.

A third evidence of new lay leadership is shown by the growth of educational efforts. In the past we have had scores of theological semi-

naries designed to train the professionals, and we have had thousands of Sunday schools for the education of the rank and file. Now we see the emergence of something radically different from both of these. This is the "Layman's Academy," which is appearing in various forms and in widely scattered locations. The new development differs from the seminaries in that the present effort involves the teaching of theology to those who are engaged in secular occupations, and it differs from the Sunday school in that it is far more serious, more academic, and more demanding, both in time and study.

AMONG the new educational experiments are the evangelical academies of Germany; the Ecumenical Institute of Switzerland; William Temple College of England; Parishfield, near Brighton, Michigan; Yokefellow Institute of Richmond, Indiana; and the Layman's Academy of Rahway, New Jersey. Each of these has arisen independently, so far as the others are concerned, because all represent an idea whose time has come. More than once, in human history, new developments have arisen both independently and simultaneously. Movements seem to come when the need is sufficiently great for a great many people in widely scattered areas to feel a keen sense of need.

The Layman's Academy of Rahway, New Jersey, may be taken as an example of the new educational pioneering that is taking place today. This institution has completed its first year with twenty-five students, twenty-one men and four women. All of these are employed people or mothers of families. They work all week, in their spare time, on their theological studies, and then meet together in classes for three hours each Tuesday evening. Sometimes they have extra meetings on week ends. The course is a stiff one with assigned essays, examinations, bibliography, and all the other features we have learned to include in respectable scholastic work. The short working day and the free week end provide the time needed for such a serious intellectual endeavor. The studies include biblical analysis, the philosophy of religion, and the Christian classics. The director of the academy is a young theologian, a graduate of Princeton Seminary, William Cohea, who was formerly associated with the Pittsburgh Experiment.

A fourth evidence of the new lay leadership is seen in the phenomenal growth of serious religious reading on the part of lay men and women. Once it was confidently assumed that the major market for religious

books was the clergy, but now the publishers are well aware of something really new. Many local churches that have book tables in their church buildings, with lay men or women in charge of the distribution, find that the eagerness to buy is surprising. One church, the Church of the Saviour in Washington, never opens its doors without setting up a book table, whether on Sunday or during the week. One of the new Yokefellow houses, which holds institutes, mostly of laymen, on week ends throughout the year, stocks good religious books, chiefly for the benefit of those who attend the institutes and do not wish to go away empty-handed. The annual sale of books in this one house amounts to $5,000 a year. The point to make is that, so far as lay reading is concerned, this is almost sheer gain. Nearly all of this reading is something that simply was not done a generation ago. The books that are read often include advanced or difficult thinking and are by no means limited to light literature.

One surprising result of the new lay responsibility shows how ordinary men, if their sights are raised sufficiently, may move from the study of good devotional literature to a creative effort to make it available for other laymen. One group which includes a physician, a lawyer, and a groceryman, along with a few others and their pastor, found great help in a famous eighteenth-century devotional classic, William Law's *Serious Call to a Devout and Holy Life*. Much as they were helped by this book, the laymen found it unnecessarily wordy. Accordingly they worked a year, reduced it by 400 pages; and now their shortened and essentially improved version is actually published by the Westminster Press of Philadelphia.

That we have in all this a genuine movement is beyond doubt. How it will develop is another matter and one which ought to be a subject of grave concern. How eager the emerging lay leaders are for help is shown by the unending demands upon the time of anybody who seems to have a message that can reach these seekers. But the shame is that there is still a great poverty of the right leadership of the potential workers. The harvest is plentiful, but the laborers are few. Many see the responsibilities of laymen only in fragmentary ways, often the sole emphasis being on the stewardship of money. What we need is wider emphasis, stressing the stewardship of all of life—time, thought, study, and daily work.

Only a minority of the potential lay leaders have as yet fully realized

that their ministry, if it is to be effective, must be far better trained, far more disciplined, and far more thoughtful than it now is. There is a notable advantage in freshness, but there is no advantage in ignorance or in superficial thinking. The idea of a universal ministry, including people of all walks of life, is a magnificent one, but it never becomes really effective unless the universal ministry is also a trained ministry. We shall some day look back on our time in amazement and unbelief, in view of the fact that a democratic nation like America would have scores of seminaries for the training of professionals but, until the recent past, *not one* seminary for training laymen. This is changing, but it must change more rapidly if we are to make our new spiritual resource really effective.

The point at which we need now to give the greatest attention is that of the deepening of the spiritual life. One of the obvious dangers of the lay movement is that men and women, with a really fine motivation, may be satisfied with a little external activity, much of it essentially trivial. What we must have, if this is to be avoided, is a much greater emphasis on learning how to pray, how to meditate, how to listen to God. All else is superficial unless this is given genuine priority. The new lay leadership is a sign of hope in our generation, but the hope inherent in the movement will not materialize unless it is first of all a movement in *depth.*

Bibliographies

An exceedingly interesting and up-to-the-minute reading list prepared by Frank Price on "The Laity in the Church" is attached to a recent **Occasional Bulletin** (Feb. 20, 1960—Vol. XI, No. 2) from the Missionary Research Library, 3041 Broadway, New York 27, N.Y. 15¢.

Another valuable bibliography, on "The Ministry of the Laity in the World and the Whole People of God," was prepared by Robert Harder and published in the **Bulletin of the General Theological Library** (November 1958—Vol. LI, No. 1), 53 Mount Vernon St., Boston 8, Mass. Obtainable on request.

Other useful lists appear in the back of two study booklets: **You, Your Church, and Your Job** (40¢) and **Religion in the Day's Work** (35¢). Order from the Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

Kinescopes

Kinescopes of "Frontiers of Faith" programs include: "The Christian and His Vocation," "Living Right at Your Work," "The Ministry as a Vocation," and "Ethics in Business and Society." Available, for a service charge of $5.00, from the Broadcasting and Film Commission, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.

WILLIAM BARCLAY

The Calling of God

A New Testament Word Study

This lucid word study appears in the author's A New Testament Wordbook, *published in this country in 1957. It is reprinted here, with slight omissions, by permission of Harper and Brothers.*

ONE of the most basic and fundamental of all New Testament conceptions is the conception of God's calling of men; and it is with that conception that these three words [*kalein, klētos,* and *klēsis*] have to do. *Kalein* is the verb which means "to call"; *klēsis* is the noun which means "a call"; *klētos* is the adjective which means "called."

In classical Greek the verb *kalein* has four main usages, all of which have something to offer for our better understanding of the New Testament use of the term.

1. *Kalein* is the regular verb for "calling" a person or a place by a name. So in Matt. 1:21, 23, 25, Jesus is "called" by the name "Jesus." In Matt. 5:9 the peacemakers are "called" the sons of God. In Matt. 23:7 the scribes love to be "called" Rabbi. This is the commonest of all the uses of *kalein.*

2. *Kalein* is the regular verb for "summoning" or "calling" a person. It may be that the person is "summoned" to an office and an honour. Paul is "called" to be an apostle (*klētos*) (Rom. 1:1; I Cor. 1:1). It may be that the person is "summoned" to be given a task. In Matt. 25:14 the servants are "called" to take over the estate when the master is away (cp. Luke 19:13). It may be that the person is summoned to be given a reward for his work and to give an account of it (Matt. 20:8). *Kalein* is regularly used for summoning a person to an office, a task, a responsibility, a reward, and an account.

3. *Kalein* is the regular verb for "inviting a person to a meal or a banquet or into a house as a guest." So much so is this the case that the past participle passive *ho keklēmenos* and the adjective *ho*

klētos can both by themselves mean "the guest." . . . So *kalein* is the word used for "inviting" the guests to the wedding feast (Matt. 22:3). It is used of Simon the Pharisee "inviting" Jesus to a meal in his house (Luke 7:39). It is the word that Luke uses of the humble and the conceited guests who are "bidden" to a feast (Luke 14:8). It is the word that is used of those who are "called" to the marriage supper of the Lamb (Rev. 19:9). *Kalein* is the regular word which is used for a hospitable invitation.

4. *Kalein* is the regular word for "summoning into the law-courts." It is the word that is used for "citing" a witness or a defendant to appear before a judge. In the New Testament it is so used of Peter and John being brought before the Sanhedrin (Acts 4:18); and of Paul being summoned before Felix to face his Jewish prosecutors (Acts 24:2). It is the word which is used when a man is summoned to stand his trial and to give account.

Even if we were to stop here and go no further we would have a flood of light on what the call of the Christian means. We could say four things at least.

1. The Christian is a man who hears the summons of God. Now the very essence of a summons is that it is either a challenge or an appeal. A man can either accept it or reject it; he can heed it or disregard it; he can listen to it or be deaf to it. The very word lays upon us the tremendous responsibility of answering—or not answering—the voice of God.

2. The Christian life is a summons to duty. Always the Christian is summoned to a task. God is always offering the Christian man a task to do. . . . The call of God is a call to the Christian to be of use in this world.

3. The call of God is a call to privilege. *Kalein* and *Klēsis* are intimately associated with the invitation to a feast, a banquet, the welcome to a table and a home. The call of God to the Christian is the call to come and to enjoy His fellowship, His hospitality, the joy and the fullness of being a guest of God.

4. The call of God is a call to judgment. Equally *kalein* and *klēsis* are intimately associated with being cited to appear before a judge and a court. The Christian life is not going nowhere; it is going to the judgment seat of God. And if a man disregards the call of God, if he is deaf to the summons to duty, if he is heedless to the invitation of

God, there comes the final call, the call which will call him to account.

The supreme interest and illumination of these words is the connections in which they are used.

1. The "call" which comes to the Christian is the call of God and God alone. It does not come to him because he deserved it, but simply because God knew him and called him. Jacob is not chosen because of any superior achievement to Esau, but simply because God called him (Rom. 8:30).

2. Another way to put it is that the call of God is associated with *charis*, with "grace" (Gal. 1:6; 1:15). It is not as if God chose us because we stood out because of special goodness or special attainment. It is out of the goodness of His heart that God calls us who never deserved to be called. God's invitation is an invitation to which we have no claim at all. Not our merit, but God's love, is the moving force of this call.

3. The "call" is associated with *eirēnē*, with "peace" (I Cor. 7:15; Col. 3:15). Now in the New Testament sense "peace" is not just the absence of trouble; it is everything that makes for our highest good. It was said of Robert Burns that he was *haunted* and not *helped* by his religion. God's call is to *help* us to be what we ought to be to Him and to our fellow men.

4. The "call" is associated with *koinōnia*, with "fellowship" (I Cor. 1:9). That fellowship is a double fellowship; it is a fellowship with Christ and with our fellow men. The man who hears and answers the call of God is on the way to being in a new relationship with Christ and with his fellow men.

5. The "call" is associated with *eleutheria*, with "freedom" (Gal. 5:13). To answer God's call is to find, not slavery, but liberation. The man who responds to the invitation of God is freed from self, and sin and Satan.

6. The "call" is associated with *elpis*, with "hope" (Eph. 4:4). When a man hears and answers the call of God it is the end of pessimism and the end of despair. He is no longer an inevitably defeated man; he is a potentially victorious man. He no longer lives a life encircled by endless frustrations; he lives a life enlarged with endless possibilities.

7. The "call" is associated with "duty." Again and again we are urged to walk in a way that is worthy of our calling (Eph. 4:1; I Cor. 7:17). It is a call to follow in the footsteps of Jesus Christ (I Pet.

2:21). It is a call, not to *akatharsia,* which is "uncleanness," but to *hagiasmos,* which is "sanctification" (I Thess. 4:7). The man who hears and answers this call sets out on the road to holiness. The one who calls us is *hagios,* "holy," and we who are called must also be *hagios,* "holy" (I Pet. 1:15). We must be counted "worthy of this calling" (II Thess. 1:11). For that very reason it is something which, by our lives, we must for ever strive to make secure (II Pet. 1:10). . . . We well know that nothing that we have done or can do can make us deserve to be called by God. That is all the more reason why all life should be spent in the effort to be worthy of the love which so honoured us against all our deserving.

There are certain further things that we must still note about this idea of "the calling of God."

1. The call is associated with salvation (*sōzein*) (II Tim. 1:9). To hear and answer the call is at one and the same time to be saved from the penalty of sin and armed with strength for life for the future. It is a call which rescues from penalty and which clothes with power. Now "salvation" is something which is eschatological. That is to say, it begins on this earth, but it goes beyond this earth. It has its beginning in time, but it has its consummation in eternity; and there are a number of associations of this group of words with conceptions and ideas which embrace both this world and the next.

2. The Christians are people who are "called to be saints" (*klētoi hagioi*). Now *hagios* literally means "separated"; a person who is *hagios* in the Christian sense of the term is a person who has separated himself from the world in order to consecrate himself to God. Sainthood, in the New Testament sense of the term, is concerned, not so much with where a man is, but with the direction in which he is facing. The Christian is called to be a man the direction of whose life is towards God, who lives with God now, and who will see God face to face hereafter.

3. The Christian is called "out of darkness into light" (I Pet. 2:9). He is called out of the shadows of the world's sin and frustration and death into the light of the knowledge and the life of God. The Christian is the man who is living, not in the twilight of the gathering dark, but in the light of the breaking dawn.

4. The Christian is called "to eternal life and to an eternal inheritance" (I Tim. 6:12; Heb. 9:15). In the New Testament the word

"eternal" (*aiōnios*) has much more to do with *quality* than *duration* of life. We may put it this way. *Aiōnios,* "eternal," is the word which properly and uniquely belongs to God; therefore "eternal life" is the kind of life which belongs to God. The Christian is "called" out of this troubled, soiled, frustrated, dying life into the blessedness of the life of God Himself.

5. Sometimes this is put in other ways. The Christian is "called" by God to "honour" (Heb. 9:15). He is "called" to obtain "the glory of our Lord Jesus Christ" (II Thess. 2:14). He is "called" to obtain "the eternal glory of God" (I Pet. 5:10). The Christian is a man who is called to glory. The calling of God makes great demands, but equally it makes tremendous promises. "Glory" is everything that heaven offers. The Christian is invited to share nothing less than the splendour of the life of God. The New Testament thinks not so much of the punishment that a man will suffer if he refuses the call, but far more of the splendour he will miss.

6. Sometimes this call will come to men through men. Paul tells the Thessalonians that "their call" came through "his gospel" (II Thess. 2:14). It is the great glory of the Christian that he can, if he will, transmit to others the call that he has himself heard. The Christian—and that does not mean only the preacher—can be the bearer of God's invitation to glory to his fellow men.

We may finally note that twice this word *kalein* is used of Jesus. (1) It is used of "the call of the disciples" (Matt. 4:21). (2) It is used of "the call to repentance" (Luke 5:32). Jesus calls men to fellowship with Himself and to a life which is a new life. The Christian is called to be Christ's friend and is therefore called to be a new man. The two things go together. The Christian life is at one and the same time an invitation to privilege, to responsibility, and to glory. And at the back of it there remains the haunting thought that the tragedy of life is to refuse the invitation of God.

❦

IT WAS SAID of Charles de Foucauld that "his vocation was one of being present among people with a presence willed and intended as a witness to the love of Christ."

—Kenneth Cragg, in *Sandals at the Mosque* (Oxford 1959), p. 12

CYNTHIA C. WEDEL

The Ministry of the Laity

AN EXTREMELY popular topic for conferences and discussions in most of our churches today is the ministry of the laity. This reawakened interest in the laity arises from many sources. Thoughtful observers look at our busy, crowded churches and at the growing corruption and delinquency in our society, and they wonder what religion means to the men and women who fill the church on Sunday. Overburdened pastors look at their congregations and wonder why they, alone, seem to be expected to live and witness as Christians. Convinced and committed lay people question whether the endless round of busywork and meetings in the church is fulfilling our Lord's command, "Ye shall be my witnesses."

Prophetic voices are beginning to speak to these perplexities. The Department of the Laity of the World Council of Churches is publishing stimulating and penetrating analyses of the present situation. Evangelical academies in Europe and a few lay centers in the United States are becoming centers of new ideas. Leaders of the organized men's and women's work in a number of the denominations and in the National Council of Churches are casting critical eyes on traditional lay activities in the American churches. A few—but still too few—competent theologians are beginning to write about the role of the laity in the church. For example, Dr. Hendrik Kraemer, well known as the former director of the Ecumenical Institute at Chateau de Bossey, Celigny, Switzerland, has recently published a book entitled *A Theology of the Laity*. Among many of the provocative statements in his book, this passage is significant:

"Do not most of the Church-members live a schizophrenic life having two different sets of ethics, one for the private Sunday life and the other for their behaviour in the workaday world? Does the Christian remnant really *live* in the world to function there as the salt of the earth? Or does it not rather stand aloof from the battlefield?" I would even assert that the laity, generally speaking, feels itself spiritually powerless and illiterate as

to its witness in that sector, which is the very place where most of its life is spent. This is the appalling problem, hidden by the fact that this laity, impotent and paralyzed in the most strategic region of their life, are often faithful worshippers and do all kinds of service in the ordinary run of Church life. The problem is still more appalling because the relevancy of the Church, and what she represents in the modern world, is dependent on the conversion of this impotence and paralysis into a manifestation of power and spirit.[1]

Lest we be tempted to discount such strong words as the typical overstatement of a gloomy European, let us try to look as objectively as we can at the life and role of lay men and women in the American churches. Of course, it is unfair to generalize, and there are many shining exceptions to what follows. But, surely, in many of our churches an outsider who looked at us and listened to us might get the impression that the clergy *are* the church—that they do the planning, make the decisions, and carry out all but the most routine functions. Lay people may be given small tasks, but when we speak of the church—"I wish the church would do something about some problems"—we really mean the clergy or other professional workers. If we might use the analogy of a game, it is as if the clergy were the players, and the laity the spectators. They may, indeed, be a very loyal cheering section, but they are on the sidelines.

Surely no one has intended this. It is a way of functioning into which we have slipped uncritically. A reconsideration of the rightful place of the laity in the church leads us inevitably to re-examine our ideas of the church. What is it? Is it a building, or a hierarchy, or an organization? Or is it "the company of all faithful people"? What is being rediscovered is that *we* are the church—all of us, clergy and laity together. The "priesthood of all believers" is a fact, not a pious phrase. The word laity derives from *laos*, which meant originally "the people of God." The Bible is clear about the fact that all believers were called to ministry in the Body of Christ, and later historical developments can never erase this fact. There are differences of function, but no fundamental difference in basic responsibility to *be* the church, to serve and to witness. The ordained ministry may have the special function of serving and witnessing primarily within the structure of the church. The laity

[1] Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: Westminster Press, 1958), pp. 37-38.

have their primary ministry in the world outside the church, where they spend most of their time. And witness and service to the world is the real reason for the existence of the church.

To go back to the analogy of a game, in a sense the laity are the players who must do the work of the church in the world—the witnessing, evangelizing, serving outside the church's four walls—and the clergy are the coaches whose major task is the training and preparing of the laity for their ministry.

Like any analogy, this one has flaws. But it contains a deep truth which we American church people need to rediscover. Our beloved churches with their worship, teaching, fellowship, and inspiration, are vitally important. But they do not exist as ends in themselves. It is not enough to get more and more people coming to more and more meetings, however fine this may be. Unless we are carrying the gospel to those outside the fellowship, and serving mankind as our Lord did, we are in danger of making an idol of the church. And idolatry is a violation of the First Commandment!

As we begin to re-examine our church activities in the light of this concept of the role of the laity, we may find many changes that should be made. Of course we shall want to continue to meet in various kinds of groups for study and fellowship and to do the necessary tasks which keep the church alive and strong. But more and more of our thought and activity will be directed to our task in the world outside the church. Witness and service are the obligations of the Christian who is trying to follow the commands of his Lord. But what, precisely, does this mean? What is effective Christian witness? What is Christian service? Does it differ from ordinary humanitarianism? These are the questions which we should be discussing in our church groups, rather than spending most of our time and energy in keeping the wheels of the local church going around.

And, as Dr. Kraemer suggests, when we begin to face the problem of our Christian witness in the modern world, we may well discover that we are illiterate and spiritually powerless. Many earnest lay men and women are today realizing that, before they can hope to convert others, they themselves need conversion. We need to go back to our Bibles and to the deepest teachings of our churches, to learn about God, and about our own relationship to him. We need to see more clearly than many of us do what the deep problems of human life are, and to dis-

cover that the Christian gospel speaks to these needs. To rediscover the relevance of the Christian faith to everyday life—to our problems of human relationships, and the meaning of existence, and the tragedies of sin and pain and death—is perhaps the most urgent need of the average lay person today.

No one should assume that this will be easy to do. Few of our churches are at present organized to offer this kind of help to the laity, even if the laity were seeking it. Indeed, for too many of us, church organizations and activities may serve to prevent us from finding the time and opportunity for serious study and self-examination. Nor will we find the present structure of many churches adaptable to a vital concern for the world outside the church. To quote Dr. Kraemer again,

> Many lay members, men and women, who in all sincerity wage their warfare out of obedience to Jesus Christ, have had the experience that the Church as such leaves him (or her) alone in his (her) dispersion, often counting them rather unprofitable, unfaithful members, because they do not figure in the apparatus of the Church.[2]

There are many compelling reasons for a revival of the real ministry of the laity. The world today is such that Christianity is really on the firing line. Great movements which are either totally indifferent to, or actively hostile to, the church are abroad and winning the allegiance of millions. If Christianity is to survive, it, too, must go on the march. But no army can march effectively when 90 per cent of its soldiers are untrained and uncommitted. The small percentage of the membership of the church who are the "professionals" cannot possibly be expected to "preach the gospel to every creature." But below and behind this present urgency lies the deeper reason for rethinking the place of the laity in the church. This is simply obedience to the will of God. No one can read the Bible, study the life of Christ and of the early church, without realizing that Christian commitment is both personal and total. Each individual must, in the final analysis, come into relationship with God through Christ and make his own decision for or against. There is no middle ground. And a decision *for* God means a commitment to put his will first, to do his work, to love and serve his world, for which he gave his only-begotten Son.

[2] *Ibid.*, p. 175.

LAWRENCE P. FITZGERALD

Christianity as a Layman's Religion

IN A fascinating little book, *The Christian Layman and His Church* (Bethany Press, 1958, $1.00), Mark Rutherford quotes Harry Emerson Fosdick:

In recovering Christianity as a layman's religion we are getting back to the place where Christianity started. Neither Jesus nor any of his disciples were members of the priesthood or the clergy. They were laymen, all of them. The Master, a layman himself, talked nothing but layman's language. Moreover, early Christianity was spread across the Roman Empire not by clergymen but by laymen who translated the gospel into terms of daily life.

The Early Church

Surely Dr. Fosdick is right. Any casual reading of the book of Acts shows that early Christianity was a people's movement. The disciples "all" prayed in the Upper Room. On the Day of Pentecost "they were all filled with the Holy Spirit." The 3,000 who were won on the Day of Pentecost were won not merely by the preaching of Simon Peter but also by the witness of the 120. In Acts 6 we find seven laymen called out from the multitude and given a specialized task—the care of the needy. But these men also were ministers of the Word. Stephen, one of them, became the first Christian martyr. Philip, another, went up to the city of Samaria proclaiming the Word, and there was a mighty revival—"multitudes with one accord gave heed to what was said by Philip" (Acts 8:6).

There is a very interesting account of this people's movement in Acts 8. Here we discover that a great persecution arose against the church in Jerusalem and "they were all scattered throughout the region of Judea and Samaria, except the apostles." Note that *the apostles* stayed in Jerusalem. Verse 4 says: "Now those who were scattered went

about preaching the word." Mind you, not the apostles—but the lay people of the church!

Look even at the background of the apostles: Peter, Andrew, James and John, fishermen; Matthew, a tax collector; all of them comparative "nobodies." Paul was a tentmaker. To be sure, when Jesus called them to become "fishers of men," the proclamation of the gospel became their major mission; but this was no less true of their fellow believers in the early church.

So writes Rudolf Sohm in his discussion of New Testament Christianity in *Outlines of Church History* (Beacon Press, 1958, $1.95):

> The church has no absolute need of any class of officials. They are all born ministers of the Word—and ministers they ought to be. They all, by the Holy Spirit living within them, are bearers of the keys of heaven, and of the royal power which in the House of God is given to the Word of God. They are all *priests* and *kings* (Rev. 1:6).

The Reformation

No wonder, then, that when the Reformers dug down into the Scriptures to discover its teachings, they became convinced of the priesthood of all believers—one of the principal truths of Reformation theology. William Stevenson, in *The Story of the Reformation* (John Knox Press, 1959, $3.50), points out:

> Moreover, the Reformation by its emphasis on the priesthood of all believers made religion a thing of the people instead of, as formerly, the possession of a privileged ecclesiastical class.

This is what Luther contended:

> All believers are worthy to appear before God, to pray for others, to teach one another mutually the things that are of God—so ought we freely to help our neighbor by our body and our works, and each should become to the other a sort of Christ, so that we may be mutually Christ's, and that the same Christ may be in us.

And again:

> Nor are we only kings and the freest of all men but also priests forever, a dignity far higher than kingship, because by that priesthood we are worthy

to appear before God, to pray for others, and to teach one another mutually the things which are of God.

The Modern Movement

Thus we see that the modern movement in the Christian church to see Christianity as a laymen's movement has strong biblical and Reformation backgrounds. We are headed in the right direction.

Mark Rutherford believes that a major contribution to his movement has been made by young men and women who fought the battles of World War II. They had been skeptical of the church. They had scoffed at its message. But then in the midst of tragedy they began to think of a power higher than that of a general. They worshiped on empty gasoline drums and improvised benches and in foxholes. Along with their fellows of other races and other creeds, they paid homage to the Creator of the universe. They saw the plight of the modern age and began to make a quest for God. As a result of this awakening, religious revival began to sweep across the Western world—and a part of this revival was the renewal of faith in the church on the part of laymen.

We have but to look around us to see how widespread in our Protestant churches is the laymen's return to religion. Everywhere from the President of the United States on down to the humblest layman, we see men going to church, spending time in prayer, witnessing for Christ in the home, in the community, through their daily work, in government. We see military personnel abroad ministering in hundreds of ways to the great needs of the people in foreign lands.

Here are a few examples, which could be multiplied by thousands:

Protestant Men, Women, and Youth of the Chapel

Army Chaplain Edwin L. Kirtley, one of the founders, in 1954, of the Men of the Chapel movement in Europe, has recently written an article for THE LINK on "PMOC After Five Years." He points out how during these years men have been enlisted for Christ, have been trained for service in the chapel, have gained strength to battle temptation, have fought anti-Christian communism, secularism, and other isms. This movement, he says, has helped thousands of Protestant military personnel to move in the right direction. To quote him:

In our day men and women are looking at the church with a growing

sense of its divine mission; with a growing appreciation of its responsibilities and opportunities; and with an awakening conviction regarding the part that each Christian must play in giving to a lost, troubled, confused world the saving message and healing ministry of the world's only Savior. . . . As an arm of the church, PMOC is pulling men upward and onward in order that they may keep pace with the challenges of the day.

The hearty response of Protestant men and women and youth to this movement built around the chapel; the fine attendance at monthly meetings; and the success of the conventions held at Berchtesgaden, Germany, and Estes Park, Colorado, and other places, testify to the fact that men are seeking spiritual guidance for the tasks they face. The movement shows, also, that in the military world, as in civilian life, men are willing to work in the church, give leadership, take responsibility, and share their Christian convictions with others.

Just recently the Chief of Air Force Chaplains has authorized the same nomenclature for lay work in the Air Force that the Army has utilized. Chaplain Terence P. Finnegan writes:

> Wherever feasible, Base Chaplains will insure that the program of Protestant Chapel activity shall include opportunities for Christian service, study, and fellowship for Protestant men, women and youth. . . .
>
> In order to provide nomenclature common and familiar throughout the Air Force, men's, women's, and youth organizations already existing and those to be organized in the future will be known as: (*a*) Protestant Men of the Chapel; (*b*) Protestant Women of the Chapel; (*c*) Protestant Youth of the Chapel.

This is a significant step. And the Chief of Air Force Chaplains goes on to say: "Chaplains are urged to explore possibilities of co-operation with parallel service movements in the area of joint rallies, conferences, and social activities."

Lay Leaders in the Navy

Another extremely significant movement is the Lay Leader's program of the Navy. On small ships and in out-of-the-way stations where chaplains cannot minister regularly, lay leaders have been appointed to conduct divine services.

Force Chaplain John H. Shilling, of the Cruiser-Destroyer Force, Pacific, points out in an article in THE LINK that in one quarter, on

destroyers in the Pacific, 345 worship services were conducted by Protestant lay leaders, and some 4,250 men attended these services. On many ships at sea, the lay leaders offer a daily prayer over the ship's public-address system. More than 150 lay leaders serve in this one Force, and Chaplain Shilling points out that "some skippers who were a bit apprehensive of the lay-leader program at first, are now enthusiastic supporters."

Lay Preachers' Institute at Ghost Ranch

Typical of the training that many denominations are now giving to lay leaders is the Lay Preachers' Institute at Ghost Ranch, Abiquiu, New Mexico, conducted by the United Presbyterian Church, USA. The General Commission on Chaplains and Armed Forces Personnel was invited to participate in the planning of this conference and help in its leadership. Two Navy lay leaders attended the first institute, held August 22-29, 1959. Here, through Bible study, through a study of theology and homiletics, through practice preaching, and through the wonderful experience of Christian fellowship, lay preachers grew in their ability to proclaim the gospel. They were unanimous in their praise of the event; and another institute is being planned for this summer at Ghost Ranch, August 16-24.

The church in the shops

Last year, in a conference at Buck Hill Falls, Pennsylvania, Victor Reuther called for a closer co-operation between churches and unions. Said he: "We need to work more closely together. The program of the church should be carried right into the shops, mines, and mills. Ministers probably would win more converts this way than in just preaching from pulpits."

Actually, this is being done in some localities. A number of denominations and the National Council of Churches are providing chaplains for industry as well as for hospitals and prisons. Theological students occasionally serve an apprenticeship working in industry. One remembers the Iona Community of Scotland, the Taize brothers of France. A recent news release tells of six industrial evangelists who have taken their places alongside fellow workers in Brazil's mines, factories, and steel mills. Their aim is to create a nucleus of Protestants who can "get the Christian message across to the man at the next bench."

Christian vocation

The current emphasis on Christian vocation—that you can be a Christian wherever you work—is an exciting emphasis. Too often we have thought of Christianity as getting people to come to church. We thought if we got men into the church to fold the Sunday bulletins we were doing something significant for the kingdom of God. Now the Sunday bulletins need folding—there's no doubt about that. But since 99 per cent of the non-Christian world never come to church, how can we win them except by taking the message out to them?

A young minister in Missouri was pastor in a town where there were 5,000 homes. There were 500 members in his church. One day he sat down to figure out how long it would take him to visit all these homes if he made 10 visits a week; and, of course, he realized it would take him 10 years. Yet if his members went out, they could visit every home in that community in one week.

The witness of laymen abroad in the U.S. military services can mean as much as our missionary movement. Indeed, Christian servicemen are not only ambassadors for their country—they are ambassadors for Christ!

On our way

These are only a few examples. We are certainly on our way. This emphasis on Christianity as a layman's movement can bring a revitalization of the church.

But what are our next steps? Let us put more men to work in the chapels. Urge every layman to be a true Christian in the home, in the community, in the service, on his job, in all of life's relationships. Conduct more lay training conferences. Teach laymen theology. Have small "yoke" groups, where men will search intelligently, studiously, and prayerfully for a deeper understanding of Christ and his way of life.

Tools for Laymen

Finally, there are many, many tools being prepared to help laymen come to this deeper experience of Christ. I close with reference to a few of these:

The **"Layman's Theological Library"** is a splendid series published by the Westminster Press (Witherspoon Building, Philadelphia 7, Pa.). Each book sells for a dollar. Here are samples: *Understanding*

the Bible by Fred J. Denbeaux, *Barriers to Belief* by Norman F. Langford, *Modern Rivals to Christian Faith* by Cornelius Loew, *The Significance of the Church* by Robert McAfee Brown. There are 12 volumes in all. (Write for a complete listing.) The editor, Robert McAfee Brown, says in his Foreword to the series:

> Theology is not an irrelevant pastime of seminary professors. It is the occupation of every Christian, the moment he begins to think about, or talk about, or communicate, his Christian faith. The injunction to love *God with all his mind,* necessarily involves the layman in theology. He can never avoid theology; if he refuses to think through his faith, he simply settles for an inferior theology.

The **"Know Your Faith"** series is published by Abingdon Press (Nashville 2, Tenn.). Each book sells for $1.25. (Write for a complete listing.) Some samples are *I Believe in the Holy Spirit* by Ernest F. Scott and *I Believe in God* by Costen J. Harrell.

"World Christian Books" is a fine series published by Association Press (291 Broadway, New York 7, N.Y.). Each book sells for $1.25. (Write for the complete list.) Some samples are *One Lord, One Church* by J. Robert Nelson and *The Psalms as Christian Praise* by R. B. Y. Scott. (Incidentally, these may be bought from James Thin, South Bridge, Edinburgh, Scotland, for 35 cents each, paperback.)

"The Layman's Bible Commentary" is now being published by John Knox Press (Box 1176, Richmond 9, Va.). The handy volumes sell for $2.00 each ($1.75 each for four or more). There will be 25 volumes in all. The five now ready are *Introduction to the Bible; Genesis; Hosea, Joel, Amos, Obadiah, Jonah; Luke;* and *Galatians, Ephesians, Philippians, Colossians.*

"Reflection Books" is another good series published by Association Press (291 Broadway, New York 7, N.Y.). Each paperback sells for 50 cents. (Write for the complete list.) Some samples are *Miracles* by C. S. Lewis, *What Divides Protestants Today* by Hugh T. Kerr, and *A Short Primer for Protestants* by James H. Nichols.

Three books have now been published in the **Layman Series** ($1.75 each) by Bethany Press (Box 179, St. Louis 3, Mo.). These are *The Layman Reads His Bible* by Jack Suggs, *The Layman Learns to Pray* by Lloyd Channels, and *The Layman Builds a Christian Home* by Vera Channels.

FRAN EWARD

The Yokefellows

This description of one of the promising lay movements of our time is condensed from an article in the February 1959 issue of The New Christian Advocate. (*Copyright 1959 by Lovick Pierce, publisher. Used by permission.*)

LAYMEN, through voluntary discipline and small redemptive fellowships, are finding the supreme satisfaction of a "ministry" as homemakers, writers, physicians, factory workers, teachers, salesmen, and businessmen. They are becoming "assistant pastors," and they are leading what some have termed a "20th-century reformation."

The spiritual impetus they have found is nothing new. The first Christians were laymen following a carpenter turned evangelist. Few will deny that Christianity took its first seven-league steps not because it was so big, so professional, so organized, so efficient, but because it was so small, so personal, so spontaneous, so committed.

Methodists will recall the power of John Wesley's class meetings and societies in the 18th century.

One group that has practiced lay ministry for 300 years is the Quakers, who, until comparatively recently, have had no professionally trained clergy. Many of the Society of Friends are both "recorded ministers" and farmers or chemistry teachers or businessmen. They find nothing inconsistent in the combination.

For some laymen, however, it is not so simple as that. Though they belong to a church, put something into the collection plate on Sunday, teach a Sunday-school class, or work hard in the Woman's Society, they still are extremely shy about being weekday evangelists. They would like to be Main Street ministers, but they don't know how to go about it. They are concerned but confused.

For such there can be real encouragement in the developing lay movements of our time. Yokefellows is only one of several. The Catholics have their Christophers; the Episcopalians their Parishfield; the

Baptists their Disciple Plan; and there are also interdenominational groups such as Wainwright and Kirkridge in the United States, and others abroad.

Yokefellows cuts across denominational lines. Among the thousands who wear the little gold yoke pin in their coat lapels are Methodists, Episcopalians, Quakers, Presbyterians, Church of God members, Evangelical United Brethren, Baptists, and Disciples. They don't argue doctrinal fine points, methods of church government, or forms of worship. They are united on a much deeper basis: the determination to be more than "spectators" in the Christian cause.

Both laymen and clergy are included in the Yokefellow movement—not a new denomination, but a new order. It is far from ascetic, like monastic orders of other years. It is rollickingly human, in fact, not removed from life but head over heels in its involvement with everyday concerns. It is not designed to draw people away from their own churches, but to put them to work with new enthusiasm, motivation, and practical "know-how."

The founder and current president of Yokefellow Associates is a Quaker, Dr. Elton Trueblood, professor of philosophy at Earlham College. The headquarters is a gracious old house at the edge of the Earlham campus.

About five years old, Yokefellows is a loosely knit organization. You don't pay dues or serve on committees. You do become a card-carrying Christian, voluntarily submitting yourself to certain minimum disciplines.

When you say you want to be a Yokefellow, you sign a card that calls for the discipline shown on the opposite page. . . .

For several years Yokefellows contented themselves with sponsoring annual conferences for laymen and week-end retreats at Yokefellow House in Richmond, Ind. Recently, they established the Institute of Universal Ministry, probably the pioneer lay seminary of the country. The Lilly Endowment, of Indianapolis, gave an initial grant.

The director of the Yokefellow Institute is a Methodist minister, the Rev. Samuel Emerick, of the North Indiana Conference. He serves under special appointment of Bishop Richard C. Raines.

Sam Emerick took on this new job because he became convinced that so much of the "salt had lost its savor." He says he saw the need in the average parish for definite help in the spiritual revitalization of

Disciplines

1. *The Discipline of Prayer.* To pray every day, preferably at the beginning of the day.

2. *The Discipline of Scripture.* To read reverently and thoughtfully, every day, a portion of Scripture.

3. *The Discipline of Worship.* To participate each week in the worship, work, and fellowship of a local church.

4. *The Discipline of Money.* To give a definite portion of my annual income for the promotion of the Christian cause.

5. *The Discipline of Time.* To employ my time in such a way that I do not waste God's gift, but make a daily Christian witness, particularly in my regular work.

6. *The Discipline of Study.* To develop my understanding and insight by regular study.

the church members. In one church he saw what happened when 10 Yokefellows began growing in dedication of time, talent, and money. Now he believes that the present hope for the church lies along this path of small redemptive fellowships within its membership.

To Yokefellow House come groups of young people, pastors, married couples, for retreats and institutes. Bishop Raines brings Methodist lay groups and recently sponsored a week-end retreat for Methodist students from Indiana Colleges who met to consider especially vocational choices. Presbyterian Dr. Vaughn Scott frequently brings groups of physicians. Christian writers hold seminars at the house.

There is nothing pious or sanctimonious about a week-end or a middle-of-the-week program there. The coffee flows as freely as the good conversation. Logs crackle in the fireplace; there is storytelling and laughter, as well as silence and worship. A Yokefellow, Leona Boyd, the housekeeper and cook, "ministers" not only with superlative food but also with a rich contralto voice.

In summer, guests enjoy bowling on the green at the side of the house. They enjoy the meditation seat in the formal garden.

Dr. Trueblood and Sam Emerick don't lecture or "preach" at institute sessions. They do serve as discussion leaders and bring in other well-qualified resource persons. The best number for full participation,

these leaders feel, is 12. That is the number that can be lodged at the retreat center. When larger groups come, they must obtain outside housing.

Institutes are of two kinds: week-end and week-long. In the Friday-to-Sunday meetings such topics may be studied as "The Logic of Christian Belief," "The Relevance of the Bible for Today," "The Resources of Prayer," "The Christian's Mission in the World," "The Ministry of the Laity," "The Significance of One's Christian Commitment on His Daily Decisions."

The week-long institutes provide more intensive training in creative Christian work and tackle such practical subjects as: religious public speaking, leading discussions, counseling techniques, private and public reading, on-the-job relationships, organization skills, and developing and organizing small fellowships and special prayer groups. . . .

"This is something we could not now stop if we wanted to," Elton Trueblood says. "The demand today for a movement in *depth* is so great that it must be met in one way or another. God seems to have shown us a way."

The Lay Apostolate

IT IS THE laity which forms the bridge between the Church and the world. The layman belongs integrally and vitally to the Church, but he also belongs to the world. Today we realize, perhaps more than ever in the past, the immense need there is to redeem the world—not merely to redeem people from the world, but to redeem the world itself, to enter into its economic and social and political life and strive to bring the principles of the Gospel to bear on it; to enter into its intellectual life and try to make the influence of a Christian philosophy felt in the universities and in the arts and in the whole pattern of its culture. We live in a world which has become progressively alienated from Christianity and which requires to be redeemed on almost every level of existence. This must be above all the work of the laity and it is for this reason that the lay apostolate has become a matter of such urgency and importance.

—From "Role of the Layman," by Bede Griffiths, in *The Commonweal*, October 30, 1959

JAMES S. CLARKE

Breaking the Silence Barrier

"In the places where the real battles of life are being fought, the church was once silent," says the author. But now, in some parts of the world at least, the church—through its laity—"is breaking the silence barrier." This sanguine appraisal of lay centers in Europe comes from the Presbyterian Church in Canada. It is reprinted by permission from The Presbyterian Record *(January 1960).*

WE CAN still remember when test pilots made the headlines by breaking the sound barrier. This was one of the proud human achievements of modern times.

The achievements of the church seldom make the headlines. Yet there is one achievement about which Christians should be hearing much more than they are. The church, in some parts of the world at least, is breaking the silence barrier. In the places where the real battles of life are being fought, the church was once silent. Now it has many voices. Great numbers of Christians who never understood that they were the voice of the church in these decisive places were only silent. Now they are beginning to speak. Multitudes of people who never dreamed that the church had any word to speak about the way they worked, or lived with others, or cast their ballots, are now hearing that word for the first time.

"The real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio, and television, in the relationship of nations." In affirming this fact, the Evanston Assembly of the World Council of Churches said also: "The Church is already in these spheres in the persons of its laity." They are the voice, as well as the

presence, of the church in such decisive places. They are the people, more than any others, who can break the silence barrier.

IT WAS in the midst of the dread experiences of the war and in the imprisonment of the concentration camps that Christians began to realize the full extent and the awful consequences of the church's silence. At the same time certain church leaders began to realize in a new way that a person cannot live as a Christian in the places where the real battles of faith are being fought without being trained and equipped. They realized also that the traditional patterns of congregational life were incapable of providing the necessary training. New forms of Christian community, new types of training, and new centers for encounter with the world were required. Out of this realization there came into existence the evangelical academies in Germany, and new centers for Christian community life and for lay training in many countries of Europe and on other continents.

Each of these centers is different. Each has its own unique character, and each is doing its own work. Yet there is a common purpose in all of them—to train and equip Christian people for their missionary and ministering service in the world of everyday life. . . .

One of the most impressive facts is the seriousness with which the centers are undertaking the study of the Bible. It was an unforgettable experience to participate in some of their Bible study conferences. One of the conferences took place at a student center of the French Reformed Church a few miles south of Paris. During the German occupation it had been used as a headquarters for army officers. It is now a center where lay people come for study of the meaning of the Christian faith for political, social, civic, and industrial life. . . .

The conference was entitled "Days of Retreat and Study." The theme described the purpose of the study: "Our civic life in the light of the Word of God." It was part of a full year's study on the very practical subject of "Being Christians seven days of the week." Forty men and women were in attendance representing many vocations—contractors, engineers, bankers, teachers, nurses, an atomic scientist, and a member of the French Senate. They were part of a group of four hundred lay people who attended monthly night courses at the Faculty of Theology in Paris throughout the year. Each delegate had studied certain assigned passages of Scripture in preparation. I was greatly impressed by the

thoroughness of their study and the spirited discussions. They were truly seeking to know God's will for their life in the world. For them there is no other way to be a Christian in the world today.

THIS kind of serious study of the Bible is taking place in hundreds of groups of Christians all over Europe today. The Bible, which was once a silent book for them, is now beginning to speak again.

Such biblical and theological studies have led directly into a recovery of the meaning of Christian vocation for all Christians. The New Testament reveals much about the vocation of lay Christians and their active participation in the spread of the gospel. The expansion of the church in the first centuries took place largely through their spontaneous missionary witness. The effective increase of the Christian faith in the world depends ultimately on the witness of the laity. It is through the daily vocations of Christians that Christianity comes to grips with the life and problems of the secular world. While the church professes its faith that Jesus Christ is the Lord and Redeemer of the world, this faith is really only manifested in word and action by the laity through their vocations in the world.

In the evangelical academies, lay institutes, and training centers in many countries, Christians and non-Christians are finding new oportunities for the free discussion and thorough study of the problems of the daily life in the light of the gospel. Real encounter takes place between Christians and non-Christians. People from all walks of life encounter the living Word of God, often for the first time. People learn to listen seriously to one another as they speak of their trials and difficulties, their hopes and fears.

The value and thoroughness of the lay centers are evidenced by the fact that their services are asked for by many diverse groups. Trade unions, industrial management, vocational and professional groups, political, economic, and social organizations request the academies and other lay centers to convene conferences for the frank discussion and study of questions which they consider important. Such conferences lead into direct and concrete Christian action in the places where important decisions are made and where the forces which determine the lives of the great majority of people are operative. The church has broken the silence barrier!

Discovery

I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given,
And the stripes on my robe,
Shining from wear,
Were suddenly fair,
Bright with a light
Falling from Heaven—
Gold, and silver, and bronze
Lights from the windows of Heaven.
And the thought
Was this:

That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan;
That God,
Who dwells in my hand,
Knows this secret plan
Of the things He will do for the world
Using my hand!

TOYOHIKO KAGAWA

Reprinted from *Songs from the Slums* by permission of Abingdon Press.
Copyright 1935 by Whitmore & Smith.

JOHN OLIVER NELSON

The Daring Claim Is Christian Vocation

HOW MUCH of a chaplain's ministry will carry over into the civilian life of the people among whom he works? The question comes up again and again as a thoughtful minister to military men and women follows out his daily tasks. Some of the most effective chaplains seriously question whether theirs is not mainly a holding operation, valid during the period of military service but losing its efficacy once the man or the woman is back home. Some chaplains, on the other hand, may be confident that numbers of their parishioners-in-uniform have been permanently changed by their religious experiences in the service.

It is no surprise that a real conversion experience, a thoroughgoing and perhaps sudden confrontation with God, is likely to last the most stubbornly of all. It is also no surprise that the lonely person, who finds in the chapel program or its surrounding activities merely "something to do in camp," far more readily shucks off his religious interest later on. But somewhere in between, chaplains have found that when their program touches the whole man, deals with his total range of concerns, presents life as a single, many-formed response, the work of faith has been done the most solidly. In other words, when we dig down to the level of a man's vocation itself, his realization of who he is and what he is intended to be and do, we are working with the lasting core of the person. Even more than the parish minister, the chaplain needs to beam his emphasis to this center of a man's whole approach to life. The chaplain is concerned, in other words, with Christian vocation.

What do men think about their lives, in the main?

When a religious counselor gets past words and into the real beliefs of men, the discovery these days is that a great proportion of them

believe that their lives and careers are largely a matter of chance, of getting the breaks. More persons than ever today are curious about horoscopes, and ways in which the stars—or genes or chromosomes—determine their destiny. "This just wasn't his day." "That shot just didn't have my name on it." "Well, when your time comes. . . ." Even as they look back on their years, many a man shrugs that he "happened to" do this or that, everything hanging by a thread of mere circumstance. Thus bare chance and iron fatalism add up to almost the same thing, and beget the same sort of irresponsible submission to destiny.

Another group with whom the religious counselor deals may claim that "it's God's will . . . , which is always carried out to the letter," that bears him along in life. Whether or not such a believer is an avowed predestinarian, he often sees the situation as locked, nailed down, foreordained, determined by the command of Deity before it all happened. This confidence that we follow out an immutable destiny can give some men considerable power—especially because most people who believe in predestination as a doctrine also devoutly subscribe to free-will as the program of action to go with it!

A few men and women, somewhat cynically, admit that life in itself tends to be meaningless and chancy, a "real rat-race"—but that a religious glow and color does help conceal the rough edges. Such a position sometimes means that even though we don't believe, actually, that God exists, life would be frightening and cold without him—so we had better invent a God, conjure him up, put Somebody in charge. An American tendency, for example, is to demand that we should "have faith"; but when the question comes, "Faith in what?" the answer is that it doesn't matter so much just what—having faith is the important matter. Here is our contemporary, and curious, bent toward "believing in belief." "Have any religion, just so's it's a religion." Thus a man looking out on his career may nominally agree to "pray about it," or to "put some idealism" into his choice of a civilian job field, while at the same time never really granting that there is a God, separate from himself, who makes life what it is.

Alongside these three groups—the "chance" people, the fatalists, and the illusionists—the chaplain may place the ideal of the Christian who genuinely accepts the central Christian claim of vocation. Here is the view that declares—almost unbelievably in the modern world—that we have a God who is at least personal, our Creator, who is in-

timately and directly involved in the very lives of human individuals.

Surely it was a lot easier to accept this idea in biblical times than it is now. That was a naïve world structure. The four pillars held up the heavens, which were of brass, with stairs literally affixed to them, and rain poured down through actual windows far up. In such a small-scale universe, God was near at hand. When it was claimed that "the word of the Lord came to so-and-so and said, Get thee up . . . ," this proximity and almost tangible intimacy were not unnatural. But in the vast spaces of today's cosmology—limitless interstellar reaches of "curved space," with their drifting galaxies of hydrogen atoms—what becomes of this Person-to-person, or even person-to-Person, relationship? To the man or woman who has never personally had a heartsome, inner, unmistakable confrontation with the living God, contact with the Lord of the universe is a fantastic improbability. That is to say, Christian vocation—the very essence of the theism we profess—is a difficult doctrine. But it is the most crucial realization at which any human being arrives. Can a chaplain convey, in preaching and counseling and in his own grasp of his vocation, this all-encompassing truth?

That "God calls" is a difficult belief

Let us be sure what is meant by "Christian vocation" as we set out to make it a key idea in our message. Scripturally, it means a real "call"—a *qahal* in the Old Testament and a *klesis* in the New—a vocal, direct, summoning intention of God in dealing with human beings. It was first a call to belong, to a chosen people, and later to those redeemed in Christ. Second, it was a call to special mission or action, usually temporary, sometimes—as with the prophets—lifelong in duration. Third (largely by reference to I Cor. 7:20), vocation meant being placed in a situation, a station in life, what today might be termed informally a "slot"—a proof text often misused to demand that people "stay put" in the stratum in which they were born. Considering these three meanings, it is evident that the Bible says nothing about a divine vocation to an occupation, a breadwinning daily job. Vocation is not to a career except in the sense of its being a whole life, a way of life, life lived according to an intention.

Surely this doctrine of vocation does not mean that there is "a blueprint laid up in heaven" somewhere for everyone's life. It has been said that to discern God's calling in your life is not like seeing shining

rails stretching out before you but like seeing the wake of a vessel—showing where you have been led—out behind you.

Indeed, if the Christian insight about God is true, Christian vocation shows us God offering us choices constantly. As he does, we may choose against his way; instead of turning from us, he confronts us the next moment with yet another choice. That is, he improvises, giving us our free will, granting us the option of again and again choosing the upward way rather than the downward. He deals with us as a father would, not as a judge or a general or even a vocational adviser. There is an intention for which he brought us into the world, we believe, and yet we are able to disregard and deny that intention.

A point here which many believers seem to miss is that God cares for *all* people, has a plan for *all* lives—not just for a few. Sometimes military personnel exposed to danger seek some special sort of favoritism of God, a guarding of their safety no matter what happens to others. A prayer for deliverance, for example, or thanks for an escape, at times sounds as though God has cared for us more than for the others. Even though such a plea for individual protection is spontaneous and completely "human," it fails to take account of our profound Christian conviction that God's watch-care is as great for all as for any of his children. Rather, the Christian's prayer is that, no matter what happens, our relation to God—from our side—may be right, our wills quickened to see what he wants of us, our imaginations tuned to grasp every opportunity to serve him.

There is, of course, a whole theology tied up with such an observation. For it says that "God so loved the world"—not just the believers—and that his providence upholds and seeks everyone whom he creates. "Christian vocation" is not a doctrine that restricts God's intention or attention to "Christians," but asserts that it goes forth to all men everywhere, whether they acknowledge it or not. God calls all men. Some listen and hear. Some hear and refuse to believe or act upon what they hear. Some who have heard make it their responsibility to persuade their fellow men to listen also.

The sense of divine vocation changes job life

Granted that the intention of God may not point a person to one occupation as over against another: it is talents or aptitudes or gifts which do that, taking the divine causation back a step further. But

down through the centuries it has been true that Christians have found certain characteristics or "notes" in their daily work when it is tackled as a response to a divine calling. Thus as a chaplain talks with men or women facing the return to civilian life, or even facing choices among specializations or ratings in the military, he does well to remind them of some of the marks which do seem to distinguish job-life which is regarded as part of a Christian's vocation.

For one thing, the person with a "calling" seeks to do in his job a task that society needs to have done, *an assignment he considers important to people.* No man of faith could interpret God's will as demanding that he do a trivial or merely destructive job in his career. Should I spend my life selling shoddy goods which really benefit nobody? Should I devote my career to luxuries rather than necessities, tearing down of bodies rather than building them up, creating unreal wants and hungers in people rather than ministering to their real inner needs? It is a necessary aspect of a man's finding his job a Christian vocation, that he believe it has importance for his day and generation, and that it matters to human well-being whether he does that piece of work or not.

Second, Christian vocation makes a person eager to find in his daily work *something demanding the best of his skill and will.* Whatever God may call a person to do, it is surely not a task he can do halfheartedly or, as it were, with his left hand. If I cannot give my whole energy to my occupation, and if it does not take the most I can provide, it is lacking from the standpoint of Christian vocation. Even in the repetitive assignment on an assembly line, which seems to demand little in the way of physical or mental exertion, the worker who gives himself to the whole operation must take into account the worker next to him, his lunch hour, his relief periods, his union activity—and it may be these factors which make his job a vocation rather than just an automatic manipulation of gadgets or people.

Third, if it is to be my Christian vocation, my occupation must be *an opportunity to treat people as children of God,* nothing less. The committed Christian always refuses to deal with human beings as just units, or numbers, or commodities, of an impersonal sort: even competitors, clients, bosses, or prospects must be seen as themselves creatures of the divine intention, to be treated with respect.

Fourth, it is a mark of Christian vocation that my task be *a situation*

in which I can pray about my job on the job. Are the occupations into which military personnel are going such that they can be prayed about, on location? Many an office or shop has an atmosphere where such a Christian approach—even if other workers did not know of it—would be a wrenching incongruity. The military situation itself is one in which there can be the possibility of quiet, informal prayer right in the midst of duty. This means that God is not to be worshiped only in church or in the post chapel, but in the everyday round where most of our time is spent and most of our real selves kept in action.

To apply these suggested "marks" in choosing or rethinking our occupational life is often a revolutionary step. They require no visions in the sky, no "prophet ecstasies," but merely the faithful effort to apply New Testament Christianity right where we live and work.

How can a man know God's will for his life?

Many a man or woman in service will shrug that all this is interesting and even true, but—How do you get hold of it? Nobody, of course, tells anyone else just how, for the Lord of life deals with each person individually—as the Spirit "bloweth where it listeth." Very simple and general suggestions, however, would seem to provide help:

Knowing yourself is surely the primary consideration as you look for the job you can do most significantly or the response of faith which is the most meaningful. This involves getting all the vocational-guidance testing which is available, through governmental channels or elsewhere. It means talking with people who know you "better than you know yourself," counseling with the wisest advisers you can find. Possibly it may mean your cultivating a meditative and reflective inner looking at yourself, without haste or illusion, such as chapel or solitary times of thinking may provide.

Knowing your world is similarly important in valuing or revaluing your total vocational approach. What are the important movements going on in the world of our time? In the old phrase, "What on earth is God doing?" This requires reading news analyses, probing into cities and lands for more than mere enjoyment, getting all the education you can—USAFI or otherwise. For the man who is unaware or mistaken about what actually the world needs, and demands, may spend his life working at something worthless, or tilting at windmills,

or dreaming of what never is to be. Military personnel have a particularly good opportunity these days to see the world as it is, at home and abroad. Many a man who has first seen a foreign land as an American in uniform has later returned to it as a missionary or a businessman or a diplomat. To invest a life in the great, rugged, inspired causes, which lift mankind up from among its problems, is a step that begins in looking widely at the history of our time, reading about it, and sharing it.

Being yielded to whatever the divine intention seeks to express through you is a final means toward interpreting a career as a Christian vocation. Nobody, in the last analysis, can get "easy answers" in prayer. Being sensitive to what God is seeking to say in us and to us may involve just waiting in silence, or reading devotional helps, or going on retreat, or just resolving to "let go and let God." It means offering up the best I know of myself to the most I know of the divine Lord, asking where I shall serve, at what, whom I shall marry, what preparation for work and life I shall make, and what to do next about it all. If the Hebrew-Christian insight is true, that the God of the universe is actually and specifically concerned about me, with an intention for me to fulfill with my life, then this matter of being yielded to discover that will is vital indeed.

How effective can the chaplain be in interpreting these high claims? For some of those he serves, this period is "time out"—an unreal, temporary removal from normal, long-term life patterns. For others, it is a bewildering experience of freedom and growing up, thrust upon them before they know it. Some suspend judgment about everything. Some glibly accept what the whole group says and assumes.

Some for the first time discern life in its vast, unsettling dimensions and set themselves to forging tools to deal with it. Whoever the chaplain is, and whatever the group with whom he deals, he is indubitably called, himself, to assure all his worshipers and counselees that *they* are called, summoned, bidden, to fulfill an individual divine purpose in their lives, whatever they do. This may mean, and often does, that some discover they are called to be ministers of the gospel. But for the vast majority, this announcement of the good news must involve their realization that they belong to God and owe their lives to him as a response to his being Creator, Redeemer, and Lord of all everyday work and existence.

BALMER H. KELLY

Lay Academies in Europe and Lay Education in America

What can we learn from the popular lay academies in Europe? Can the academy plan be adapted to American needs? The Editor of the new "Layman's Bible Commentary" (see Back Cover) sought answers to these questions with the help of a grant from the Advanced Religious Foundation of Houston, Texas. Consultations with lay leaders and reading of all available literature preceded visits in 1959 to various lay training centers in Switzerland, Germany, Sweden, Holland, France, and Canada. What follows is a portion of Dr. Kelly's report on this significant study project.

ONE of the most striking features of contemporary Protestantism is the phenomenal rise of "lay academies" in Europe after World War II, and somewhat later in Canada. These centers, strategically placed, are designed to provide a kind of theological training for the laity. Although the academies are well established in Europe, it is only in the past few years that interest has developed in their possible value as models for similar experiments in America. Today there is a growing interest in America in these academies, and an increasing amount of experimentation with similar institutes.

The lay academies

The lay academies, particularly as they have developed in Germany, Holland, and France, are themselves one sure witness to the vitality of the church. No one can visit in these academies and participate in their program without recognizing that in one way or another they represent a movement of the Spirit.

The most apparent fact about the academies is that they are unique and individualized. They range from highly developed institutions such

as Bad Boll, with 80 full-time staff members, to little communities with two or three professional workers; from the modernistic, hospital-like buildings of Arnoldshain to the refurbished feudal fortress of Friedewald; from the emphasis on social problems at one to the emphasis on art and culture at another; from the group consciousness of some to the individualized piety of others. As one leader remarked, each academy has its own special *charisma;* and this, I think, is a true description, for there are manifold gifts in these religious centers, and all appear to be gifts of the Spirit.

The academies are different, not only in outward appearance and general program, but also in structure and relation to the church. Some are purely church institutions, supported by the church and profiting greatly by the fact that they are practically the sole new concern of the church and, in a situation where there is little interest in new local building, about the only place where money can be spent. On the other hand, there are academies that do not enjoy such close relationship to the church. They are largely dependent upon members of the laity, or even upon the state, which may support any part of the program that can be described as "youth education."

These distinctions can be readily understood from two pamphlets, *Signs of Renewal* (available from the World Council of Churches, 17 Route de Malagnou, Geneva, Switzerland) and *The Evangelical Academies* (available from the Evangelische Akademie, Bad Boll, Göppingen, Germany). These pamphlets give excellent descriptions of each academy.

Constant features

At the same time, certain constant features appear in all. The most important of these features are the following:

1. Each academy seems to depend largely upon a dominant leader. Over and over again it appears that each academy is in a sense the projection of a capable, personable individual. Looking back upon visits to these places, I find it impossible to think of Loccum without Bolewski or Villemetrie without de Robert or Five Oaks without Oaten or St. Katherine's without Margit Sahlin. Here are individuals who exercise a compelling force—who by the sheer weight of their ability have built great institutions and by the sheer weight of their personalities hold them together. One wonders what will happen to the institutions

in the future, and whether the second generation of leaders will be able to carry on the work at the same pace. One questions, also, whether the intense loyalty and devotion which some of the academies now call forth are more personal than is desirable and more individual-centered than is best for the church.

2. Each one of the academies does a great deal of *specialized* training which is not "lay education" in the strict sense. This specialized or vocational training is not the primary work; but, taken by and large, a good deal of the usefulness of the academies grows out of the fact that they are actually training church workers. It will be remembered that there is not much in Europe as yet that really corresponds to our schools that train religious workers or to our many channels of vocational training within the church. Of course, there are not many opportunities for service in the local church, and consequently there is little need for such training. The academies are beginning to make up for this lack in Europe, and in some respects they have actually developed into a type of vocational institute. This is particularly true, for example, of Friedewald, which is now giving a 15-months course of training for social workers who will work in industry under the auspices of the church, and of Driebergen, which now offers a year's course for adult church workers, most of them young women in training for some educational position. It is quite possible that some of the academies in time to come will develop into purely educational institutes specializing in "leadership training."

3. The academies all offer some kind of "lay meeting." In most there are 20 or more such meetings in a year. These meetings are generally designed to draw together a group of lay people from one vocational area or from several, providing these people an opportunity to discuss common problems and to do so in an atmosphere of great freedom and, at the same time, of religious concern. The typical conference is not specifically a religious conference, although each day at the lay academy includes worship, usually two periods, and generally there is some kind of biblical or theological study. In addition, there are always present in the conference theologians and some pastors, and there is opportunity for specific individual counseling of an informal type.

For some of the laity in attendance, this represents their only contact with "the church." Of course, it is still an open question whether the

academies in general are "the church." I found interesting and strong disagreements on this question from people outside the academies. One renowned theologian of Germany, not associated with a lay academy, in reply to my question as to whether the church supported the academies, answered, "The academies *are* the church, and virtually the only church at present in Germany." On the other hand, a young Jewish girl attending a lay academy reacted to a casual question about the church in genuine surprise, saying, "This is no church; it is a good vacation spot and a good place to study."

4. In addition, the academy provides for many lay people their only opportunity for free, face-to-face discussion. In Europe there is less free discussion between labor and management, between pastor and people, between artists and rank-and-file persons, than one finds in America; and this is one reason why in the academies there is always the feeling of something new and exciting going on. The participants have the strong impression that they are taking part in a revolutionary endeavor, although the component parts of most conferences could be duplicated endlessly in American religious gatherings.

5. It should be pointed out, also, that for all the academies the primary emphasis is upon keeping the door open between the church and the laity, and that in this realm is to be found the main value. In one way or another all the leaders agreed that this was their primary responsibility. The ideal would seem to be to bring together a "listening" church and the "willing-to-listen" laity. One might say that this is an exercise in communication, the effort of the church to express the gospel and to understand the world, the effort of the layman to understand the faith and its implications for his own field of work or knowledge. The church, especially in Germany, is making in these academies a real effort to give up her role of proclamation alone and is attempting to listen—to listen, not to the world, but to people who have serious concerns and who speak a language and use symbols alien to the gospel. This is the ideal; it is not always reached in practice.

Problems

This report is not concerned with the future of the lay academies; but it should be pointed out that now, 10 or 15 years after their inception, problems have begun to multiply.

Among these is the rise of rival academies. For example, for six years

one academy was the only place in the whole area where laymen could come together in an atmosphere of free discussion. Now, however, there has been set up in the same location a political academy supported by the government, offering free week ends and drawing increasingly larger numbers of people. The academy staff members feel that such political academies are now getting the bulk of the people who might otherwise have attended a religious academy.

Another problem which has been constant but which is now being taken more seriously is the lack of transition from the academy to the local parish. Many laymen who attend an academy for a week end or for a week, and who perhaps go back again and again, do not seem to develop any closer relationship to the local church. This is true even in areas where the academy is under the close supervision of the church. Part of the responsibility lies with the academy and its program; part of it lies with the local church which has no work in which to place these laymen, no discussions to offer them.

All the leaders of the academies are somewhat restive under statistical questioning; but it is apparent that, at least in the last five years, the proportion of repeaters has been growing and that fewer and fewer new lay persons are being drawn into the academy programs. Some leaders state frankly that recruiting is now their major problem.

Still another problem appears in the objection that the academy tends to become a "little church." It is true that, with a regular pattern of worship and a strong feeling of community life, with the friendliness of common meals, with the stimulus of interesting discussion, the academy does attract strong loyalties among many people. For such persons periodic visits, for example, to Arnoldshain or Iserlohn may become the primary means of expressing religious faith. This development is parallel to similar results in American conferences.

A final problem, which the leaders do not seem to recognize or do not admit but which seems to me very important, is the disposition on the part of the academies themselves to become ingrown and introverted. There is now a society made up of the leaders of the academies, meeting at stated times. The staffs of various academies visit regularly at other academies. Sometimes, indeed, I got the impression that the leaders of these academies are engaged mainly in talking to one another rather than in creative exploration of the problems of the church and in increasing outreach.

The place of the Bible

The academies have some kind of Bible study in each conference, and most of them include at least one week end out of a year for an actual Bible conference; but, in the main, there is no concentrated study of the Bible. Each day is apt to begin with a Bible lecture; but, of the half dozen I heard, not one could be described as creative Bible study. Only three of the academies showed any awareness of participative methods of study. St. Katherine's, Driebergen, and Boldern all had Bible classes that seemed to be fruitful, in which the lay people were actually using a Bible. For the most part, however, the Bible lectures were heavy and authoritarian, and the leaders agreed that there was no attempt to give the people any method that they could carry away.

On the other hand, it should be pointed out that outside the academies there is a genuine awakening of interest in the Bible and a growing concern for Bible study, particularly in small groups. This is true in Norway, behind the Iron Curtain, in Switzerland, in industrial areas in Germany, in cultural and artistic groups in The Netherlands and in France. For a full report on these developments, one should refer to the mimeographed bulletins distributed by the British and Foreign Bible Society, 146 Queen Victoria St., London, E. C. 4, England.

I did not find, however, even in studying these developments, any sort of Bible study that is not already familiar in America. As far as the academies are concerned, it is obvious that one of their great needs is a conception of the *Word* that will go along with the fresh willingness to listen. The emphasis falls on discussion and worship, on individual psychological problems, while both Bible study and, in many academies, questions of social service are largely passed by.

Adaptability to America

The academies are essentially a European phenomenon. They were born out of a specific situation existing after World War II, and they adapted themselves to meet specific European problems of church and laity. The academies are described by many as "filling a vacuum" or "designed to meet the lost intellectuals after the war."

In addition, certain general problems have always existed in Europe. One problem is the relatively small participation of the laity in local churches. Another is the fact that European culture has, particularly as

related to Protestantism, become separated widely from religion, so that the church has found itself pushed to the position of a bourgeois institution. One pertinent description of the academies, as a consequence, is that they represent "a church in search of an elite." To be remembered, also, is the pietistic emphasis of European Protestantism.

Many of these problems, of course, exist in exaggerated form in America. All of them exist to some degree here. But the picture of American Protestantism as a whole is not this. The main differences are these:

1. The American church puts greater emphasis on relevance, often at the expense of authenticity.

2. In Europe the criterion of success at an academy seems to be "They come." In America, where the current trend is toward greater attendance, not only at "church" services but at conferences and training schools, the problem is the quality of training and education the lay person gets at the many meetings he already attends.

3. A third difference is our emphasis on social activity at the expense of real personal piety. Individual religious discipline and worship seem essentially alien to American culture and, too often, to American religion.

4. A fourth difference is our need for the development of actual community. Our increasingly large congregations and the scattered character of American life make the church as a fellowship or family less real here than in the still comparatively tight-knit culture of Europe.

For these and other reasons it is hazardous to assume that the lay-academy program could be transferred bodily to America. It is granted, of course, that it would do some good; but, from the standpoint of greatest results, it would seem to be an unwise investment of the church's time and effort and money to reproduce the lay-academy pattern in this country.

On the other hand, a parallel development with some unique features would seem to be called for. These are:

1. The provision of some place for *more intensive training in depth*, providing *theological orientation for the laity*. The church today is using a vocabulary and symbols which in a former day were understandable but which are not so now. If the church is to continue to

speak this language—and it cannot be imagined that it would not—it needs a laity educated in the meaning of its theological symbols.

2. A place where religious education is provided for the laity *at a level at least as high as that of secular education.* Adult education in general is growing at a tremendous pace in America and is being conducted on a high level and with techniques far in advance of anything as yet utilized within the church.

3. A place where the *community aspect of the Christian religion* can be experienced and where there can be explored some kind of *basic discipline* in which the laity can join.

4. A place that will *serve the church as a listening post.* It is unthinkable that the church should ever give up its role of proclamation. At the same time, in order to ensure relevance, it is essential that the clergy in particular should be provided constant opportunity to listen to the language and symbols and concerns of the laity.

5. A place that will *keep the door open between the divided groups* of our society. There is needed, not only communication between church and society, but, as well, communication between the various fragments of society itself.

6. A place that will provide *church-centered education* that is neither peripheral nor rival to the Christian faith. "Little churches" are not wanted. Such education must be the church providing for its membership and deepening the loyalty of its membership to itself.

Summary

All the above seems to point to the advisability of developing some kind of lay training centers, nonprofessional in character, within the seminaries of the church. To provide this at a seminary would ensure the theological depth that is needed. At the same time, it would benefit the seminary as it gave an open door on society, so that clergy and clergy-in-training could come face to face with the men of the world to whom the gospel must speak.

A seminary-related institute would, moreover, give adequate opportunity for a real community to grow, a community made up of the whole Christian body, clergy and laity alike. This community would be one effective means of overcoming any apparent or incipient division between clergy and laity.

Above all, this kind of institute, adequately staffed and providing authentic theological training for lay groups, would, by its association with a seminary, preserve a close and essential relationship to the church, and would be kept from developing the exclusiveness which is the flaw in most efforts at lay education today.

The minimum requirements for such an educational endeavor would be (1) an adequate residence for groups ranging from 20 to 100; (2) enough personnel to administer the institute and teach; (3) a curriculum providing training in basic Christian theology, history, and Bible, all in connection with vital and relevant cultural concerns; (4) a program of conferences, ranging from week ends to two-week courses, directed both to vocational groups and to "cross-section" groups; (5) a system of recruiting that would attract men and women from every level of society; (6) an atmosphere of freedom and acceptance in which the gospel could be presented clearly but in which there would be ample opportunity to explore and question.

Foot Washing

THE REAL ministry of the church to the secular world is in large measure the ministry of the layman. It is in part for the maintenance of just that ministry that the church exists. To see the real place of that ministry in the church we clergy and other professional religious workers need a revised view of our function. We like too much the derivation of the word "clergy"—*kleros,* or "magistrate." We think of ourselves as the magistrates of the church, the office-holders. How our self-importance has eluded us! Our most fruitful role is not ruling, but washing the feet of, the saints. In St. John's Gospel that is, indeed, the sacrament of the ministry, possessing the dignity given to it by Christ himself. What a picture of our task—to wash the feet of those who walk the dusty roads of the secular world, living there as Christians, the church in the world! But we do not like this picture. We prefer ruling to serving, administration to ministration. We think of the loyal layman in the congregation as being an *assistant pastor.* We forget the equally important relation of the pastor as an *assistant layman,* helping the laity in their ministry to the secular world.

—From an address by Eugene L. Smith at the National Council of Churches' Division of Foreign Missions Assembly, Atlantic City, Dec. 9, 1959.

A Laity Packet

CHAPLAINS alert to the role of the laity as "the church in the world" can make good use of a "Laity Information Packet" recently published by the World Council of Churches. Its four popular leaflets describe trends in the lay movement in various parts of the world. The packet is available for 50 cents from the World Council of Churches, 475 Riverside Drive, New York 27, N.Y. (If you are stationed in Europe, you may prefer to order from the Department on the Laity, World Council of Churches, 17 route de Malagnou, Geneva, Switzerland.)

Here are sample excerpts, reprinted by permission.[1]

Beginnings of the new conception of the laity in the ecumenical movement

This topic is discussed as follows in the leaflet entitled *The Laity: The Church in the World:*

"1. In the year 1937, during the Oxford Conference of the Life and Work Movement, the subject 'Church, Community, and State' was discussed. Laymen participants were those who were actively engaged in the life of community and state and were listened to and recognized as mature partners of the clergy. It was in this connection that the role of the laity first came under discussion within the ecumenical movement. The laity is seen not merely as the helper of the clergy, but rather as the church in the world, and the clergy equipping and sustaining them.

"2. The second step in the ecumenical conversation on the ministry of the laity came during World War II, especially from prisons and concentration camps in Europe. Here many good Christians discovered for the first time the breakdown of the Christendom situation and grasped the estrangement between the church and the world and the gulf between Sunday worship and working-day life. Out of this experience the Evangelical Academies, lay training centers, the laymen's

[1] The WCC's Department on the Laity has other helpful publications—bulletins, documents, reports, pamphlets, and leaflets. Many are listed in one of the leaflets of the "Laity Information Packet."

rallies, and some lay brotherhoods were born. In 1948, when the World Council of Churches met for the first time at Amsterdam, Holland, it had a commission on 'The Significance of the Laity in the Church.' The fact that a so highly clerical assembly placed this subject on the program for study is indeed symptomatic of its importance.

"3. More important was the creation of the Ecumenical Institute at Bossey near Geneva, Switzerland, in 1946, which in its first years functioned as an ecumenical lay center. Bossey was inspired by the few already existing European lay training centers and in turn influenced and stimulated . . . other lay movements.

"4. In the years of the preparation for the Second Assembly of the World Council of Churches in Evanston, Ill., in 1954, a secretariat for the work of the laity was created within the World Council. This secretariat organized the European Laymen's Conference at Bad Boll (an evangelical academy) in 1951 and helped plan and conduct the American Area Conference for the Laity at Buffalo, N.Y., in 1952. It published the periodical *Layman's Work* and prepared the Sixth Section of the Evanston Assembly on 'The Laity—The Christian in His Vocation.'

"5. At Evanston, the World Council's Department on the Laity was officially instituted. Its first Working Committee decided to broaden its concern after having studied for a few years mainly the work and vocation issue. It was decided that 'the preparation of the laity for their ministry in the world' should become the main study issue of the Department. The Working Committee, in 1956, prepared a popular statement which was commended by the Central Committee meeting at Galyatetö, Hungary, to the member churches, under the title 'The Ministry of the Laity in the World.' Since then, the preparation of the laity for their ministry in the world plus the implications of this ministry for the whole life and mission of the church, have been the two major concerns of the Department."

The ministry of the laity in the world ("Galyatetö Statement")

The same leaflet includes the text of this memorable statement:

"The Department of the Laity has been drawn by its work to consider not merely what the church ought to be doing, but what the church *is*. We have come to see that the *whole* church shares Christ's ministry in the world and that the effective exercise of this ministry

must largely be by church members, when they are dispersed in the life of the world. As was said in Evanston: 'The real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio, and television, in the relationship of nations. Very often it is said that the church should "go into these spheres"; but the fact is that the church *is* already in these spheres in the persons of its laity.' (Report of Section VI of Evanston, page 11.) There is nothing new in this conception —for our Lord said, 'Ye are the salt *of the earth*'—but it is a truth which has been obscured over many periods of the church's life.

"The salt fulfills its function only if, after having been assembled and cleansed, it is scattered again to be dissolved. Likewise the church lives by a process of assembling and scattering. It is brought together from all peoples, occupations and groups for worship and for other recognizable 'organized activities.' It is scattered as its members, and predominantly its lay members, disperse themselves in the life of the world. As salt fulfills its function only when scattered and dissolved, so an indispensable part of the ministry of the church is exercised when the church is in its scattered phase. This process of withdrawal and return, of being assembled and being scattered, is not accidental but essential to the church's life.

"When the church is assembled, it is then a token of the communion of saints, rendering praise and intercession to God on behalf of the world. Yet when the life of the church is brought under the judgment of God's Word, we have to recognize that this judgment must fall on its *whole* life—scattered as well as assembled. One test of the life of the church in its asembled aspect—in worship, church government, and organizations—is how this part of its life contributes to the life of the scattered church. Thus it is the task of the pastor and other professional church workers not only to be concerned with the assembled church, but to prepare the laity for their distinctive ministry.

"None of us fully understands, in our complex modern world, what this ministry of the laity really is. God reveals it to those who listen; every situation in his world can speak to us. But it is becoming clear that one of the main tasks of the church, when it assembles its scattered members, is to listen to them speaking of their trials and difficulties, hopes and fears, opportunities and needs, and even simply about the facts of life in the world. The assembled church cannot become

a teaching church until it listens. We urgently need a church that will teach out of the experience of listening. Certain signs of this kind of teaching are emerging: (1) a growing body of Christian teaching about work, in the light of the gospel and of an understanding of the facts of work in our world; (2) the adaptation of instruction on prayer and personal devotion to meet the actual conditions in which the scattered church lives; (3) a more serious and continuous effort to discern where, in the modern world, the church can and must, in obedience, fight for justice, mercy, freedom, and truth."

Signs of renewal of the church in Europe

A second leaflet, entitled *The Awakening of the Laity in Europe*, outlines many recent developments, not neglecting the significant chapel organizations in the U.S. Army Europe. These developments include men's work, women's work, and parish renewal (as through the "house church" at Leeds, England). But the major attention is given to such signs of renewal as lay training centers, laymen's rallies, and the growth of Protestant religious communities.

Regional lay training centers, for example, include the *Evangelische Akademien* in Germany, the *Vormingscentra* in Holland, the "laymen's colleges" in Great Britain, the *Reformierte Heimstätten* in Switzerland, the *Centres de formation des laïques* in France. . . .

The great laymen's rallies include the *Evangelische Kirchentag* in Germany, the Kirk Week in Scotland, and the *Rassemblement protestant* in France.

The most famous of the Protestant communities are the Iona Community in Scotland, the *Communauté de Taize* in France, and the *Comunita di Agape* in Italy. These communities "aim at a missionary presence in the world through very small fraternities, working, for instance, in the docks of Marseilles, in the slums of Algiers, or in the economically underdeveloped areas of southern Italy. On the other hand, these communities create the atmosphere for spiritual retreats for laymen who are involved in the world and who find at the heart of such communities an appropriate place for refreshing the vision of their tasks in the world and for gaining new strength."

Since the lay academies are treated rather fully in Dr. Kelly's article above, further reference to them here is omitted. But it seems worth while to quote descriptions of one rally and one community:

The Kirchentag

"Because of the impact upon society of this mass movement, it is important here to set forth the essence of the German Kirchentag. . . . First of all, it is to be noted that the leaders of the Kirchentag did not anticipate that the movement would grow to the proportions it has reached today. The first meeting, at Hannover in 1949, drew 5,000 people; at Essen, in 1950, 10,000 attended the whole rally, while 200,000 were present for the closing session. At Berlin, in 1951, close to 500,000 attended; and at Stuttgart, in 1952, and at Hamburg, in 1953, the crowds numbered in hundreds of thousands again. In 1954, at Leipzig, 600,000 people attended from East and West Germany, and in 1956, at Frankfurt, 65,000 people attended through the week meetings and 500,000 on the closing Sunday. [Last summer at Munich 370,000 people shared in the final open-air rally.] These figures simply indicate the appeal of the meeting, which can be called an experiment, a missionary movement, and a lay fraternal and brotherly movement. . . .

"The Kirchentag reaches people outside local congregations. It creates an atmosphere in which interpersonal relations are important. . . . It is a Protestant rally intended to be a fresh witness of the church. . . . The very nature of the Kirchentag enables it to use newer methods of communication and other approaches from which the churches usually shy away. The Kirchentag takes the world and its questions seriously. It believes that the local church is responsible not just for itself, but for all those carrying public office. . . . One of the strongest points in this whole program is the fact that study groups in local churches are at work on important studies for as long as a year and a half in preparation for Kirchentag discussions."

The Iona Community, Scotland

"The Iona Community is located on the tiny island of Iona, where St. Columba landed in 563 and set up his missionary community. The Iona Community is a body of men, both ministers and laymen, married and unmarried, who, while continuing in their chosen profession, are seeking together to find the deep meaning of Christian community for the 20th century. During the summer, the place of their work is on the island, where they engage in the task of finishing the rebuilding of the ruined monastery. They believe that it is only by co-operative action that man will find the way to peace, and their summer work on Iona

is regarded as a 'laboratory of living.' For the rest of the year they work at their jobs on the mainland, in industrial parishes and housing estates, seeking to apply what they learned on Iona to actual modern situations, and living by a common daily discipline of devotion, economic discipline, and planning of work.

"The Community is an integral part of the Church of Scotland. It was begun in 1938 under the General Assembly of the Church of Scotland, and in 1951 the General Assembly unanimously resolved to bring the Iona Community within the organization and jurisdiction of the Church and to integrate it into the life of the Church, and appointed the Iona Community Board as the governing body of the Community, responsible to the General Assembly.

"The membership of the Community is composed of craftsmen working on the rebuilding, of men working in industry and other jobs on the mainland, and of ministers who, upon completion of their course in a theological college, work for three months on the island, sharing in the common life of worship, manual work, and study. They then serve for two years as assistants in industrial parishes. After this period of training in home-mission work, they go to a parish of their own or do other work consistent with the purposes of the Community and remain full members of the Community. The membership of the Community is at present 131, of whom 71 are in parishes at home, 36 in church work abroad, and 9 in student and educational work. The Community came into existence to meet a particular challenge: to find new ways of life and witness that would bridge the gap between industrial men in Scotland and the church. That is still its prime purpose. . . .

"The Community is engaged in broader work, dealing with young people. In two summer camps on Iona, young men and women between the ages of 17 and 30 come from industrial parishes or from country places and farther afield. They participate in the morning and evening worship in the abbey and have their own Bible studies in the morning and special activities in the evening. The Community also maintains a fishing camp for boys at Camus-on-Mull. Each summer some 700 young people enjoy this experience of corporate worship, study, and recreation. . . . On the mainland, at the Community House, the Community is responsible for providing for young people further training in the understanding of the tasks of today and in corporate living."

Laity Trends in North America

Another leaflet describes recent developments in the United States and Canada. It deals with the familiar denominational and interdenominational interests and projects, with denominational lay training centers, parish renewal, and community experiments that serve as "bridgeheads" between the church and the world. Turning from the familiar story to what may be less familiar, let us note here only what is said about certain training centers and one "bridgehead":

Denominational training centers

"Though established by denominational effort, the centers, for the most part, are ecumenical in nature, and they endeavor to keep abreast of current ecumenical studies, actions, and concerns. Here are three examples:

"**Parishfield,** Brighton, Michigan, is a residential center established by the Episcopal Church in 1948. On properties owned by the Diocese of Michigan, the center is financially independent of any official church agency, and it determines its own program. . . . Lay people attending week-end meetings are brought into the daily discipline of the community, sharing worship, study, physical work, and recreation with the permanent residents. Occasional midweek consultations of clergy and other groups supplement the week-end programs. Longer meetings are held in the summer. Group Bible study is an integral part of all conferences, helping people to realize and pursue their Christian ministry in the world. . . . 'If we have learnt one thing, it is that—short of renewal—there is no real place for laymen in the church. They are now second-class citizens; at best, treated as "assistants to the clergy," at worst, as "children who need to be kept busy." ' Parishfield . . . welcomes Christians of all denominations to its meetings.

"**Pendle Hill,** Wallingford, Pa., is probably the oldest center, having been established over twenty-five years ago by the Quakers. It has functioned as a year-round study center, bringing to meditation and study the Christians of many denominations and also many foreign students of differing faiths during their stay in the United States. Pendle Hill has a permanent staff, a regular noncredit seminar program, and . . . a series of theme conferences each year. The gospel is consistently related to the newer frontiers of thought and action: psychiatry, creative writing, and major problems in modern society. Publications, in-

cluding the famous Pendle Hill series, have found wide use outside Quaker circles. Although emphasizing retreat and meditation, the Community's discipline includes a co-operative work program in housekeeping, dishwashing, gardening, and much of the building maintenance. . . .

"**The United Church of Canada** has a growing program in four lay training centers. They are: the Prairie Christian Training Center, at Fort Qu'Appelle, Saskatchewan; the Five Oaks Christian Workers Center, at Parish, Ontario; the Atlantic Christian Training Center, at Tatamagouche, Nova Scotia; and the Christian Leadership Training School, at Naramata, British Columbia. . . . These residential centers, which offer short-term leadership training programs, retreats, and conferences for various groups, as well as long-term (18 weeks) courses, are still in the experimental stage. They are not in competition with any of the churches' other educational institutions. But they are planned to give to men and women who would like to do a better job in their local congregations, the inspiration and the training that will help them to that end."

A Bridgehead

"**Kirkridge,** Bangor, Pa., opened as a center as began as a movement in 1942, when a group of ministers and laymen, nearly all of the Reformed tradition, sought to put forward a quiet, disciplined, in-the-world order with these aims: (1) seeking to redefine and reman the social frontiers of the church, (2) deepening the personal and liturgical devotion of individuals and small groups, (3) re-experiencing the spiritual parity of laymen and clergy, (4) finding ways to deepen the dimensions of the local parish as the key unit in church mission, (5) experimenting with retreat (silence, manual work, small-group singing, Bible study) and sharing a discipline for everyday life within a committed circle, (6) exploring Christian-to-secular relations in the arts, and (7) providing a center for retreat and study for other groups with similar purposes. Several thousand men and women have shared retreats at Kirkridge. A hundred or more at any one time keep the Kirkridge discipline and report on it quarterly. Study conferences for ministers and laymen dealing with parish vitality have been led by a series of notable ecumenical leaders.

BOOKS

REVIEWS

A Theology of the Laity by HENDRIK KRAEMER. Westminster 1958. 192 pp. $3.00.

Despite its disarming title, this book is a revolutionary document. Kraemer is not here writing theology *for* laymen, though he does this well. He is not in any narrow sense developing a theology of the lay movement. He is not building a fire of enthusiasm under American attempts to "tap that great reservoir of manpower" the laity, which has so much energy left for activity *in* the churches. He is not even offering a program within which lay energies could be channeled. He offers none of the inspiring, energizing, programmatic vitamins which American Christianity is accustomed to swallowing. In other words, the title is a misnomer in the American milieu. This book is a reflective consideration of the church before God under Christ's lordship—God's people set in the world as actualization through the Spirit of his decision and act for mankind. This is, in other words, a fundamental questioning as to whose business we are about in this bustle of "religious" activity.

The penetration to this issue—the issue of the obedience of the church in the freedom of the gospel—can arise from any point on the compass. Kraemer has chosen the laity as the point of penetration—partly because of long experience in Indonesia and Holland and at the Ecumenical Institute in Switzerland, where he has worked with this problem. The issue remains, however, man before God in the light of God before man. I hazard to say that this is the one issue which American Christianity is loath to consider.

Where Yves Congar drew the line, Kraemer begins. Despite his clear recognition of the need for a new, total ecclesiology, Congar remains loyal to the dualism of Roman Catholic thought and postulates the "church as hierarchy" as ontologically prior and superordinate to the ultimate reality of the church as society of the faithful in Christ. (It is difficult to understand the papal disciplines imposed on such a faithful son of Roman dualism.) Kraemer reverses the dualism, because he wishes to overcome the Roman dualism by treating the "institutional" nature of the church as supplemental to its charismatic nature. "Her being an institution is a human necessity, but not of the nature of the church. . . . But the church should consciously affirm its charismatic above its institutional

nature" (p. 181). Nevertheless, Kraemer has raised the basic question of whether the church as God's people *is* mission or *has* missions, *is* ministry or *has* ministries. And on this question he is clear and incisive: the church *is* mission and the church *is* ministry, servantship. This means the *church:* God's people actualized in the words, life, congregating, dispersing, faithfulness, unfaithfulness and bureaucratic bickering which go with every temporal affair.

If Kraemer is right on this fundamental point, then the church in the world, set here on behalf of the world, is *apostolic* (sent) and *servant* (conformed to Christ) by grace and not by preservation of this or that ray or patch with which she may try to hide her earthly form. Her glory as church is imputed from her Lord and her obedience as servant is wrought by his gifts. Neither her glory nor her servanthood is a thing to be grasped, and if anything both are belied in her every act.

The splitting of existence today into sundry, isolated spheres of disparate activity has made this people a schizoid reality Clergy, the so-called "ministry," carry on the churchy business, eliciting such time and money from the so-called "laymen" as they can, while these "laymen" try to rob Peter and pay Paul, oscillating between irrelevant piety and empty worldliness. An obedient church, a faithful people, can neither surrender her ministry to one of the expressions of ministry nor can she segregate church and world, which God has yoked together in Christ.

The immediate bearing of Kraemer's reflections on the renewal of the church for American life is brought home by consideration of the dilemma of the urban churches. American Christianity has developed as a voluntaristic congeries of autonomous units with quasi-legitimate central organs. The power of the purse and decision-making center largely in the "lay" determinations at the congregational level. The cleavage of clerical and lay, spiritual and everyday, theologically trained and religiously untrained, as well as "minister" and passive congregation, has eventuated in a clergy who pass resolutions and a laity who direct the churches toward survival at any cost. This dualism in American religious life has transformed servantship into a "loyal" devotion to the preservation of "sacred" property with little or no reference to the church as ministry. Kraemer is rightly concerned about the muffling of the voice of God's people in the spheres of industrial, political and communal life. The situation within the churches is, however, an even more striking reflection of the pass to which we have come through a clericalization of the church in the name of a "priesthood of believers."

This is an important book by a

man whose grasp of fundamental issues is matched by few. A serious confrontation with his thought on this theme could well open American churches to some creative reflection on the path down which they are going.

—Gibson Winter, *Professor of Ethics and Sociology, U. of Chicago.*

(Reprinted by permission from *Christian Century*, May 20, 1959. Copyright 1959 Christian Century Foundation.)

Foundations of the Responsible Society by Walter G. Muelder. Abingdon 1959. 304 pp. $6.00.

The Structure of Nations and Empires by Reinhold Niebuhr. Scribner 1959. 306 pp. $5.00.

These two books are not complementary volumes, or opposed, but can be treated in one review simply as two highly significant studies in the field of Christian ethics.

Dean Muelder's book is a systematic Christian social ethics. Starting with the normative concept current in ecumenical writings, "the responsible society," he proceeds to show its prescriptive relevance for the wide area of familial, political, economic, and international life. Economics gets the most detailed attention, for this is Muelder's special forte, and especially in these chapters he writes with solid information and a balanced, sane, liberal policy.

Muelder's position represents an important and increasingly influential factor in contemporary ecumenical deliberation on social policy. Some may find his theological premises too sparse, or unduly Christ-centered. Others may find what he calls "Christian" indistinguishable from democratic humanitarianism. Some may feel that he is oversanguine about the possibility of the realization of norms in society. But he is undoubtedly realistic, and his alertness to the moral dimensions in policy decisions, especially in economics, and his balance between descriptive and prescriptive elements, are most impressive to this reviewer.

Reinhold Niebuhr's latest book is the fruit of his years of reflection and amazingly wide reading in history. He is as universal in the sweep of his historical acquaintance as a Toynbee. In general, the book is a historic survey of the rise and fall of empires, mostly of the West, variations on the theme of the persistent patterns of past history which throw light on the dilemmas of foreign policy today.

The familiar Niebuhrean qualities are all here: the same sensitivity to the foibles and complexities of motives, dark and light, which run through human affairs, the same puncturing of all pompous pretensions, the same dialectical refusal to settle for a simple and downright affirmation.

Strictly speaking, this cannot be called a work on Christian social ethics, since normative and prescriptive matters are only obliquely sug-

gested; more properly this is Christian cultural analysis. But implicit through it all is a profoundly Christian standpoint, the faith in the workings of a righteous and unavoidable God, from which the analysis is made. It is not to be recommended for bedtime reading; but for the dogged and valiant, it will prove a rewarding and illuminating, if not an exhilarating, book.

—Waldo Beach, *Professor of Christian Ethics, Duke Divinity School, Durham, N.C.*

Ministry and Priesthood: Christ's and Ours by T. W. Manson. John Knox 1959. 76 pp. $1.50.

This small volume presents two lectures which Professor Manson delivered in 1956 and 1957. The first, on "Some Aspects of the Ministry of Jesus and the Task of His Church," deals with Jesus as Teacher, Conqueror, and Sacrifice. The central point is that Jesus himself was the teaching par excellence, the conqueror in life's struggle, and the effective sacrifice, and his church must follow him in living his teaching and in shaming evil by sacrificial obedience to God for the common good.

The longer lecture, on "The Priesthood of Believers," maintains that there is "only one permanent high priest—Christ himself," whose high-priestly work was his complete offering of himself "in obedience and love to God and in love and service of men." Believers "share in the continuing high-priestly work of Christ by offering themselves" in a similar way. This high-priestly work focuses in the sacrament of the Eucharist, in which the minister who celebrates is to be "the representative and spokesman of God through Christ to the congregation and of the congregation to God through Christ."

I wish to make two comments. In the Epistle to the Hebrews the sacrifice and intercession of Christ are offered in the heavenly sanctuary and not during the ministry on earth (Heb. 9:12, 24). And when the believers are urged to offer a ministry of sacrifice, the reference is not to the Eucharist but to the vocal praise which God's people offer to him in their worship (Heb. 13:15); in other words, the New Testament centers less in the Eucharist and more in prophetic preaching, in united praise to God, and in faithful obedience to his will in daily life.

—Floyd V. Filson, *Dean of McCormick Theological Seminary, Chicago, Ill.*

From Pagan to Christian by Lin Yutang. World 1959. 250 pp. $3.50.

Only mildly succesful in his central intent for this book, Dr. Lin Yutang achieves two useful by-products. He meant to explain his spiritual pilgrimage. He does this in a somewhat hasty and artless way. But

en route he takes two fascinating detours. One explains Zen Buddhism, the object of much excitement among American intellectuals. The other side trip offers insight into the Chinese character, the Chinese way of looking at life, which alone would make the book valuable.

Chaplains stationed in Far Eastern posts where they encounter the numerous "overseas" Chinese would find this book immensely helpful. Anyone who is warily watching Red China would find here many clues to its character, and some reasons to hope that this character, shaped over so many centuries, may be more durable than the political patterns skittering across it.

Dr. Lin's autobiography begins with the influence of his family, and of his early years in the exhilarating high mountains of western China. Then he tells amusingly of his teachers in college, and of his discovery of his humanist heritage. As he describes this heritage, he digresses in a delightful explanation of Confucius, Mencius, Lao-tzu, and Chuang-tzu.

The Confucius portrait is particularly sprightly, with such gossipy insertions as the fact that this model of family propriety divorced his wife because she carved a roast sloppily.

The portrait of Lao-tzu raises speculation about current politics. Taoism, the philosophy formulated by Lao-tzu, emphasizes tongue-in-cheek submission to authority. "To yield is to be preserved whole" was one of his maxims. He also advised, "Govern a country as you would fry small fish." This, being translated, means that to stir it up too much is to turn it to worthless paste. What, for instance, does this imply about the drastic changes being forced upon the Chinese family pattern today?

For Dr. Lin, the transition from humanism to Christianity was not a dramatic leap but a deliberate crossing on steppingstones of reason. He speculated about evolution, and about "the challenge of materialism." He read Schweitzer and the Gospel According to John. Most important, he watched people. In the

EDWARD L. R. ELSON

AND STILL HE SPEAKS

The Words of the Risen Christ

President Eisenhower's pastor presents an informative, inspiringly devotional study of the words Christ spoke after Easter Sunday, and the men and women who heard Him. The author is minister of The National Presbyterian Church, Washington, attended by many top military and government notables, and served as a chaplain during World War II. Dr. Elson's new book is a rich year-round source of sermon material. $2.50

At your book store

Fleming H. Revell Company, Publishers

example of certain Christians, he saw confirmed what his reading had begun to convince him about Jesus.

The ending of the book lacks the quality of climax it might have had. Perhaps the publisher, eager to make the most of the publicity about the conversion, snatched the manuscript before it could be polished. Such haste might explain its periodic quality of prattle, and its occasional lazy use of such language as "passing an important pass." This might also explain why Dr. Lin is cavalier in his dismissal of theology. One itches to challenge him on such a statement as "Christians breed Christians, but Christian theology does not."

For any American who will be going abroad, the book offers a dividend. Its scorching observations of how some missionaries appeared to the Chinese, and, in contrast, its portraits of some who marvelously represented their faith, ought to be read, as both warning and incentive.

—Elisabeth D. Dodds, *Waterbury, Conn.*

NOTES

by Elizabeth P. Lam

The Pressure of Our Common Calling by W. A. Visser 't Hooft. Doubleday 1959. 90 pp. $2.50.

The General Secretary of the World Council of Churches has added an important volume to the development of a theology for ecumenicity. It is particularly helpful because it is concerned with the *process* of unity—i.e., how unity grows out of historical and theological diversities. He takes as his point of departure "the common calling" by Christ to be members of one body. The growth of unity takes place as the churches witness to their common calling through the missionary movement, as they cooperate in meeting on an international level the great social needs of our time, and as they exemplify in their relationships with one another the meaning of fellowship in Christianity.

Christian Faith and My Job by Alexander Miller. Association 1959. 128 pp. 50¢.

One of the most helpful books dealing with this subject has now appeared as a paperback in the Reflection Book series. (It originally appeared as a Haddam House book, published by Association Press in 1946.)

Here the contemporary meaning of Christian vocation to both laity and clergy is analyzed from a fresh point of view. Dr. Miller has compressed a number of significant and original ideas which will be of interest to the young person seeking guidance in the choice of a vocation and to the local parish in its development of a meaningful adult-education program.

Saints on Main Street by PETER DAY. Seabury 1960. 136 pp. $2.50.

This is an exceedingly well-written and creative book on a subject too often described in clichés. It challenges the local parish to become in reality as well as in name the church of Christ. Mr. Day makes a plea for the laity to assume new responsibility both within the local church and in the mission of the church in the world. Only thus can the church recover its wholeness and vitality. The author, who is editor of the *Living Church*, has been active in the reappraisal of the Department of Christian Social Relations of the Episcopal Church.

Sandals at the Mosque by KENNETH CRAGG. Oxford 1959. 160 pp. $2.75.

Here is a sequel to Dr. Cragg's earlier book, *The Call of the Minaret*, reviewed in this column. In contrast to the earlier volume, which gives a comprehensive view of Islamic religion, this one focuses on the elements in Islam that are shared by Christianity and can therefore be a bridge between the two religions.

Part I takes the reader to a service at a mosque. Dr. Cragg quotes the sermon in its entirety and uses this as a means of exploring what the faith means to the Muslim.

Part II develops the idea of "Inter-religion"—i.e., the elements common to Christianity and Islam. These include the mutuality of human need and aspiration, the belief in the oneness and personality of God, and the problems of modern life confronting both religions. The closing section discusses the question as to "how the Christian understands his responsible presence among his fellow men in their religious diversity."

A very useful and suggestive analysis of a relationship which for centuries has haunted Christianity.

Space, Atoms, and God by JACK FINEGAN. Bethany 1959. 159 pp. $3.00.

Professor Finegan of the Pacific School of Religion has used a brief résumé of current scientific developments in space exploration as the springboard for a discussion of the Christian faith. The originality and interest of the book lie, in the reviewer's opinion, in his analysis in Part I of the kind of questions that nuclear space discoveries force Christians to ask. The connection of these questions with the three topics that follow—"The Kingdom of God," "The Nature of God," and "The Ethical Implications Confronting Christians"—is not quite clear.

Matthew: Apostle and Evangelist by EDGAR J. GOODSPEED. Winston 1959. 166 pp. $3.50.

Dr. Goodspeed, the eminent New Testament scholar, in his recent book sets forth the hypothesis that the Gospel of Matthew was written by the apostle of the same name. To assert and defend the apostolic

origin of Matthew is, of course, to run counter to the prevailing view of New Testament scholars and even to Dr. Goodspeed's own position in his earlier writings. He now maintains that the Gospel was written by the apostle in Antioch after the appearance of the Gospel of Mark in order to give a more systematic and thorough account of Jesus' life and teachings. As his supporting internal evidence he cites "touches" in the Gospel which reflect the literary and professional interests of a tax collector, the unexplained call of the tax collector to discipleship, and the recording of the discourse to the apostles in Chapter 10.

Saint Teresa: A Journey in Spain by ELIZABETH HAMILTON. Scribner 1959. 192 pp. $3.50.

The author, a British woman and classical scholar, visited Spain to study the area and go to the places where St. Teresa was born and lived. She has painted a vivid portrait of the 16th-century noblewoman and nun, and provided sketchy but illuminating vignettes of the church and history of the period. A readable, interesting book.

Politics and Evangelism by PHILIPPE MAURY. Doubleday 1960. 120 pp. $2.95.

This is a fresh and valuable contribution to the development of a Protestant social ethics, written by the general secretary of the World's Student Christian Federation. Its strength lies in its courageous criticism of the Protestant churches' relation to current political issues and human need, and in its realism in analyzing what Christians, both as individual laymen and as ecclesiastical bodies, can do in concrete political situations. He points out that the church itself has become a "prisoner of the world," allowing itself to be captured by the values of a middle-class society and identified with national aims.

Of particular interest is Maury's distinction between the political responsibility of the individual Christian and the kind of issues on which he thinks the church should make public pronouncements.

The illustrations, drawn from Maury's experience in the French underground, from his conversations with Christians in European Iron Curtain countries and in Red China, and from his activity in contemporary French politics, show that Maury is keenly aware of the ambiguities of political action. The choice is not between black and white but between shades of gray. In contrast to the pietist, who draws away from the world to preserve his own purity, and to the Catholic Church, which eliminates the ambiguities by its self-assured and authoritarian "answers," Maury maintains that, for the Protestant, ethical tensions cannot be resolved and that out of such ambiguities come growth and more comprehensive or inclusive values.

Contributors

WILLIAM BARCLAY is senior lecturer in New Testament language and literature and lecturer in Hellenistic Greek at Trinity College of the University of Glasgow, Scotland. He is widely known, not only for his page in the *British Weekly*, but for his several books, the latest of which is *The Master's Men* (Abingdon 1959).

JAMES S. CLARKE is general secretary of the Board of Christian Education of the Presbyterian Church in Canada.

FRAN EWARD is director of public information at Earlham College, Richmond, Indiana.

LAWRENCE P. FITZGERALD is editor of THE LINK and director of the Department of Ministry to Armed Forces Personnel of The General Commission on Chaplains and Armed Forces Personnel.

BALMER H. KELLY is professor of biblical theology at Union Theological Seminary, Richmond, Virginia, and editor of "The Layman's Bible Commentary," now being published by John Knox Press.

ELIZABETH P. LAM, who regularly provides "Book Notes" for THE CHAPLAIN, is an executive associate of the Committee on International Exchange of Persons of the Conference Board of Associated Research Councils.

JOHN OLIVER NELSON is director of religious field work and professor of Christian vocation at Yale University Divinity School, New Haven, Connecticut. He is the editor of *Work and Vocation—A Christian Discussion* (Harper 1954) and *We Have This Ministry: Church Vocations for Men and Women* (Association 1946). He is the author of *Young Laymen—Young Church* (Association 1948).

D. ELTON TRUEBLOOD is professor of philosophy at Earlham College, Richmond, Indiana. He served several years as religious adviser to the United States Information Agency. He is the founder and current president of Yokefellow Associates (see article on "The Yokefellows" in this issue). His many books include *Your Other Vocation* (Harper 1952) and *The Yoke of Christ and Other Sermons* (Harper 1958).

CYNTHIA C. WEDEL, a former president of United Church Women, is now chairman of the Broadcasting and Film Commission of the National Council of Churches and co-chairman of the Committee on the Co-operation of Men and Women in Church and Society and Developments in the Field of the Laity.